A

TREATISE

CONCERNING

BAPTISM,

AND THE

Lord's Supper.

SHEWING,

That the true Disciples of Christ are sent to Baptize Men into the Name of the Father, Son, and Holy Ghost, for the Carrying on of which, Christ is with them, and will be to the End of the World.

Also a Few Words concerning the *Lord's Supper*; shewing, that those that Sup with him are in his Kingdom.

Mat. 28. 19. *All Power is given unto me in Heaven, and in Earth, go ye therefore, teach all Nations, Baptizing them in*, i. e. into *the Name of the Father, Son, and Holy Ghost; and lo I am with you always, even to the End of the World.*

John 1. 12. *As many as recieved him, to them he gave Power to become the Sons of God.*

Acts 1. 8. *Ye shall receive Power after that the Holy Ghost is come upon you.*

Rev. 21. 6. *I will give unto him that is athirst, of the Fountain of the Water of Life freely.*

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TO THE

Unprejudiced READER,

A Few Words.

Friendly Reader,

THOU *cannot chuſe (if thou be a Man that lives in this Age, and Northern part of the World) but be very ſenſible that the Diviſions amongſt People now is very great, relating to Chriſtianity: and yet all ſeems very Zealous in their Way, or at leaſt ſome of all Sorts are much ſatisfied in their Way; though there are few know the way of Peace, or can tell what that Peace is, which is the Peace of God, that paſſeth the Underſtanding of all Natural Men, be they never ſo highly Learned in*

Tongues, Arts and Languages; for it is not Humane Learning that can make Men Spiritual Men, nor bring Men Acquainted with God, or to the Knowledge of God, who is a Spirit: But they that learn Obedience, and live ſoberly, righteouſly, and godly in this preſent evil World, through the Teachings of the Grace of God, and denying Ungodlineſs and Worldly Luſts, theſe have a Promiſe from Chriſt Jeſus in theſe words, He that doth my Will ſhall know of my Doctrine, *which ſuits well with his Teſtimony, that ſaid,* The Secrets of the Lord are with them that fear him; *ſo that they are the beſt Diſciples, beſt Scholars, beſt Learned, that have learned to* live in Righteouſneſs and true Holineſs, *and to* forſake that which is Evil, and cleave unto that which is Good: *But ſince Babylon,* the Myſtery of Iniquity, the Mother of Harlots *got upon the Beaſt, we have ſeen many a beaſtly, drunken and unclean*

clean Man, pretend to be a ſpiritual Man, and a Miniſter of the Goſpel; and hath not ſuch been cried up, and made great, and bore rule amongſt the People, who have been carried away with his Doctrine; and why? Becauſe he is a great Scholar, and hath attained the Languages, and can ſpeak or write like Pilate, *Latin, Greek, and Hebrew: But is he* dead to Sin, and alive unto Righteouſneſs, made ſo unto God through Chtiſt; *no, no, if he pleads for Sin term of Life, and is very angry if any Man plead not as he doth, for committing Sin every Day, and all his Life long, yet pretends himſelf to be a Miniſter of Chriſt, and is ſo acknowledged by the People: But* can any Man ſerve Two Maſters? *Chriſt ſaid, they could not: And can any Man be both a ſervant of Chriſt, and a ſervant to ſin alſo? Chriſt ſaith,* He that commits Sin is the Servant of Sin; *and* John *his Beloved Apoſtle ſaith,* He that commits ſin is of the Devil,

Devil, *and in my Judgment it cannot be denied; for ſin was never any ſervice of God, but of the Devil; and if Men be found in the Devil's ſervice, and yet ſay they are ſervants of Chriſt, what ſenſible Man will believe them?*

Now therefore here is the ground Cauſe of all our Diviſions about Religion, Rebels and Wicked Men that are gone away from God, Chriſt, the Holy Ghoſt, and are gone into the Kingdom of Satan, and live in ſin all their Days, (for his Kingdom is a Kingdom of ſin) and yet ſay they are ſervants of Chriſt Jeſus, and the Blind People believe them, tho' their Fruits do manifeſt them. And theſe Men, though they be Wicked Men, yet they can, like the Magicians of Egypt, *imitate* Moſes, *and imitate* John *the Baptiſt, yet they bring forth nothing but what dies of it ſelf; for there is nothing of the Power and Life of God*

in it, no Virtue of Chriſt; ſo it doth People no good, but leaves them as full of Corruption as it found them; yet it pleaſeth People to have Pillows ſewed under their Arm-holes, and to be ſmoothed over, and cry, Peace, peace, when there is no Peace *with God, no Peace of Conſcience; ſo People goes on into the Pit, becauſe they believe Lies, and take ſprinkling of Infants to be Chriſt's* Baptiſm, *and call it ſo, and ſay,* Chriſt *did Inſtitute it; and by it* Children *are made* Children *of God; and likewiſe ſay, That Bread and Wine is the Lord's Supper, and that he Inſtituted it, and yet all of them, by all their Art, cannot prove their Practice; therefore for thy ſake theſe following Lines are ſent forth, which I expect will ſore offend* Babylon's *Merchants; but God is Judge in Heaven, and will plead my* Cauſe; *ſo that if thou find Profit in them, then my End, in Writing them, is anſwered. I Pray God open thy Eyes, and cauſe*

cauſe his Day-ſpring from on High to viſit thee, and many more. Oh that his Kingdom may come! Yea, come Lord Jeſus, come quickly, and ſet up thy Kingdom of Righteouſneſs and Peace; and thy Will be done in Earth as it is in Heaven. Amen.

A TREATISE OF BAPTISM, AND THE Lord's Supper.

OUR Lord Jeſus Chriſt, when he was about to leave his Diſciples, as to thatmanner or way of Appearance, which he had been in, in the form of a Servant with them, and had ſo fulfilled all thoſe things ſpoken of, and required by the Law, and the Prophets, ſo near as when he was

about to finiſh them, and leave the World, he then not only prayed fervently for them, but alſo ſpoke very ſweetly and comfortably to them, as may be ſeen at large in *John* 14, 15, 16, 17, Chapters, giving them many holy Exhortations and Commands; he alſo waſhed the Diſciples Feet, and when he had ſo done, he ſaid unto them, *Know ye what I have done to you? Ye call me Lord and Maſter, and ye ſay well, for ſo I am: If I then your Lord and Maſter have waſhed your Feet, ye ought alſo to waſh one another's Feet; for I have given you an example, that you ſhould do as I have done to you.*

Now though here is both Command and Example for waſhing one another's Feet, yet how little is this regarded, nor obſerved by our Dippers or Sprinklers with or into Water? How can they paſs by this, which was ſo plainly and poſitively commanded, and began by him who was their Lord and Maſter, and uſed ſuch a plain and full Argument to urge them to do as he had done to them? I ſay, what Reaſon can be ſhown for the laying it wholly aſide, and upholding their Dipping into, or Sprinkling

Sprinkling with Water? Although we find not one word in all the Holy Scripture, that ever our Lord Dipped or Sprinkled any with or into Water; or that ever he commanded his Diſciples to Dip or Sprinkle either Men, Women, or Infants.

But to ſee Men leap over this of waſhing of Feet, that was both done by Chriſt Jeſus, and commanded to be done by his Diſciples, telling them, they ought to do as he had done unto them: And yet this to be laid wholly aſide, and Dipping and Sprinkling in and with Water, pleaded ſo highly for as a Goſpel Ordinance in the Church, to remain to the end of the World, without either Precept, Example or Command from Chriſt Jeſus to be found in all the Holy Scriptures; this indeed is cauſe of admiration, grief, and ſorrow of Heart; for he gave them many precious Commandments, one of which he calls a new Commandment, That they *ſhould love one another, as* ſaid he, *I have loved you, that you alſo love one another; for by this ſhall all men know that you are my Diſciples, if ye have love one to another: And if ye love me keep my Com-*

mandments. Again, *Believe me that I am in the Father, and the Father in me: Abide in me, and I in you, as the Branch cannot bear fruit of it ſelf, except it abide in the Vine, no more can ye, except ye abide in me; without me ye can do nothing. If ye abide in me, and my words abide in you, ye ſhall ask what ye will, and it ſhall be done unto you; as the Father hath loved me, ſo I have loved you, continue ye in my love; if ye keep my Commandments, ye ſhall abide in my love; and this is my Commandment, that ye love one another, as I have loved you; and theſe things I command you, that ye love one another.*

After he tells them of the Coming of the Spirit of Truth, ſaying, *He ſhall teſtifie of me, and ye alſo ſhall bear witneſs*; and ſaid, *Hitherto ye have asked nothing in my Name; ask, and ye ſhall receive, that your Joy may be full.* In all this here is nothing ſaid, much leſs commanded for Water-baptiſm; nor doth *Matthew*, *Mark* and *Luke* make mention of Water-baptiſm, being either commanded or practiſed by Chriſt Jeſus: Nor can we find that ever our Lord took notice of it at any time, ſo as he himſelf to Baptize, or to command a-

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ny Man (after *John*) to Baptize into Water.

And in *Acts* the firſt Chapter, the Apoſtle begins thus, *The former Treatiſe have I made of* **all that Jeſus began to do and to teach**, *until the Day he was taken up*; and yet not one word in all this, that Jeſus did ever Baptize any, or ſaid to any of his Followers, Baptize into Water; ſo that we cannot find, that amongſt all he began to ſay and do, until the Day he was taken up, he ever ſaid, or did that.

The Apoſtle goes on further, ſaying, *After he through the Holy Ghoſt had given commandment to us, to whom he ſhewed himſelf after his Paſſion, ſpeaking to them of the things appertaining to the Kingdom of God*; and what not one word of Water-baptiſm, nor one Command given for that? Let the Apoſtle anſwer; And Chriſt *being aſſembled with them, commanded them that they ſhould not depart from* Jeruſalem, *but wait for the Promiſe of the Father, which, ſaid he, you have heard of me; for* John *verily Baptized with Water, but ye ſhall be Baptized with the Holy Ghoſt not many days hence*; but he doth not ſay, *John* Baptized with

Water; and do you ſo alſo? No ſuch word; but *Verſe* 8. *Ye ſhall receive power after the Holy Ghoſt is come upon you; and ye ſhall be witneſſes unto me, both in* Jeruſalem, *and in all* Judea, *and* Samaria, *and unto the uttermoſt parts of the earth:* So that it ſeems clear to me, that *John*'s Water-baptiſm did not impower them to be Witneſſes unto Chriſt through the whole World; therefore there was need of ſuch a Baptiſm as would fit them, or impower them, for the work the Lord had for them to do; no, *John* knew that; when he ſaid, *I Baptize with Water, but there comes one after me, who is preferred before me; he ſhall Baptize you with the Holy Ghoſt,* &c. *his fan is in his hand,* (his power is in his hand) *thorowly to purge the floor, to gather his Wheat into his garner, and to burn up the chaff with unquenchable fire.* But there is not that power in Water to fan, and thorowly purge, nor to impower Men to be Witneſſes to Chriſt to the uttermoſt parts of the Earth. Well, *John* Baptized with Water, not with the Holy Ghoſt, *Acts* 19. 2, 3. They that had been Baptized unto *John*'s Baptiſm, *had not ſo much as heard whether*

whether there was any Holy Ghoſt: But Chriſt Baptizes with the Holy Ghoſt, not with Elementary Water, *John* 1. 26. 33. but tells them *John* did, *Acts* 1. 5. but do not find that ever Chriſt did, or commanded his Diſciples ſo to do, but tells them they ſhould be Baptized with the Holy Ghoſt; but did not command them at all to Baptize with Water, either before or after his Paſſion: Methinks Reaſon it ſelf tells us, that had our Lord intended Water-baptiſm ſhould have continued unto the end of the World, he would have ſaid ſo, when he ſpoke of it to them, at ſuch a juncture as this was, *Acts* 1. but inſtead of that, he tells them of another, which he knew far exceeded *John*'s; for *John*'s was but the Type and Figure, this the Subſtance; and would fit them for the Work of God, which is a Spiritual Work, and is only done in and by the Spirit and Power of God; for when they was Baptized with the Holy Ghoſt, they received Power, and did ſtand up true Witneſſes unto Jeſus Chriſt. Oh, it's worthy our obſervations how Chriſt tells them, they ſhould receive Power

after the Holy Ghoſt was come upon them, and ſhould be witneſſes, *&c.* So it's clear *John*'s Baptiſm left them ſhort of Power, and of the Holy Spirit alſo; but Chriſt's Baptiſm impowered them to be Witneſſes after they had it; and all that fall ſhort of this Baptiſm of Chriſt, fall ſhort of Power to be Living Witneſſes for Chriſt.

Therefore the Apoſtles tarried at *Jeruſalem*, and waited as they were commanded, for the Baptiſm of Chriſt; and did not run in their own Will or Wiſdom, or in their own Name or Strength, to bear witneſs to him, or to Preach him to all Nations, but ſtaid until they was made able to go in the Spirit and Power of God, and with words the Holy Ghoſt gave them.

Object. *But it's objected from* Mat. 28. 19. Go teach all Nations, Baptizing them in (*or into*) the Name of the Father, Son, and Holy Ghoſt; *and ſays ſome, this is Water-baptiſm.*

Anſw. But for the ſake of the Honeſt Enquirer, let us conſider,

Firſt,

Firſt, Here is no Water mentioned in this place, therefore no ground for ſuch an Objection. The Great Apoſtle of the *Gentiles* uuderſtood it not at all to relate to Water-baptiſm, as is clear from his own words, 1 *Cor.* 1. 11. *Chriſt ſent me not to Baptize, but to Preach the Goſpel*; and we never read that he Baptized any with Water after, but in Verſe 23. ſaith, *We Preach Chriſt Crucified to the* Jews *a ſtumbling-block, and unto the* Greeks *fooliſhneſs, but unto them which are called both* Jews *and* Greeks, *Chriſt the Power of God, and the Wiſdom of God.* Conſider, if Chriſt be not ſufficient without Water-baptiſm; take the Apoſtle's words in Verſe 30, 31. *But of him are ye in Chriſt Jeſus, who of God is made unto us Wiſdom, Righteouſneſs, Sanctification and Redemption; that as it is written, let him that glorieth, glory in the Lord.* Here Chriſt alone is exalted and preached to be all we have to glory in, and enough too, for in him all fulneſs dwells.

Secondly, Is it not plain and full, that Water-baptiſm is not at all intended, *Mat.* 28. 19. for Chriſt ſaith plainly, *Go teach all Nations, Baptizing*

in (or them into) *the Name of the Father, Son, and Holy Ghoſt*: Here is a vaſt difference between Men being Baptized into outward Water, and ſent to Baptize into the Name of the Father, Son, and Holy Ghoſt; for they was now to enter upon a more excellent Baptiſm; they had been Baptizing with Water before that; but now they was to be Baptized into the Name, Spirit and Power of God, that then they therein might be Inſtrumental in Chriſt's Hand, who was, and would be with them to the end of the World, for the Baptizing others into this Name that believed through their Word.

Thirdly, Chriſt knew that in his Name they would be made capable both to ſpeak, to go, and to Men effectually. *Hitherto*, ſaith Chriſt, *ye have asked nothing in my Name*, but bids them ask; and a little before, *Verily, verily, I ſay unto you, whatſoever ye ſhall ask the Father in my Name, he will give it you*: So it's clear, Chriſt's Mind was to have them acquainted with, and Baptized into the Name of *the Father, Son, and Holy Ghoſt*, John 16. 23. So in his Prayer, *John* 17. 6. he ſaith, *I have manifeſted*

feſted thy Name unto the Men which thou gaveſt me. What is here meant by this Name, is it not his Power? Had not the great and holy Power of God been made manifeſt unto them, that had been with him, and ſeen his mighty works, raiſing the Dead, healing the Sick, cleanſing Lepers, opening blind Eyes, making the Dumb to ſpeak, the Deaf to hear, the Lame to walk, caſting out Devils, turning Water into Wine, feeding Thouſands with few Loaves and Fiſhes, did not theſe works plainly manifeſt the Lord's Power or Name, that is above every Name. So in Ver. 11. he prayeth thus, *Holy Father, keep through thy own Name, thoſe whom thou haſt given me, that they may be one as we are.* Verſe 12. *While I was with them in the World, I kept them in thy Name;* and Verſe 26. *I have declared unto them thy Name, and will declare it, that the love wherewith thou haſt loved me may be in them, and I in them.*

Now is it not plain from all this, that the Name is the Power, ſo he had kept them in the Power, had manifeſted the Power unto them, or declared the Power, and would declare it.

So

So the Power of the Father, Son and Spirit, is manifeſted, declared, and made known unto them that receive Chriſt Jeſus, and are Baptized into him, into his Name, Power, Spirit, *&c.* and theſe know the Love of God made manifeſt in them, and to them: So now Chriſt Jeſus in *Mat.* 28. ſpake unto them ſaying, *All Power is given unto me both in Heaven and in Earth, go ye therefore and teach all Nations, Baptizing them into the Name,* &c. Now the word, go ye therefore, ſeems to carry with it a plain demonſtration of Chriſts Mind, that now all Power was his both in Heaven and in Earth; he would have all Nations both taught and brought into his Power, and Baptized into it, ſo as to be ſaved by it. *For there is no other Power or Name, by which any can be ſaved, but by the Power or Name of Jeſus; for all Power is his, both in Heaven, and in Earth:* This was a great work, but for their Incouragement, he alſo tells them, *Lo I am with you always, even to the end of the world.* And ſurely I may ſay, if he be with his People to the end, what is it that can be too hard for him, and them he makes uſe of? For all

Power

Power is with them; *For as many as receive him, to them he gives power to become the Sons of God*, according to *John* 1. 12. Even to them that believe in his Name; theſe are they that are Baptized, Dipped or Plunged into his Power or Name, yea, into Chriſt, and have put him on, and in him are one; whether they be *Jews*, or *Greeks*, Male or Female, all are one in Chriſt Jeſus, and Chriſt is one in all, *Gal.* 3. 27. Theſe are in Chriſt new Creatures, and come forth in his Name, to the Glory and Honour of him, whoſe is the Power; for him only hath God exalted, and given him a Name or Power above every Name, yea, a more excellent Name than Angels, *Heb.* 1. 4.

It's ſaid, he that ſanctifieth, and they who are ſanctified, are all of one, *for which cauſe he is not aſhamed to call them Brethren.* And when he appeared unto *Paul*, he ſaid, *I have appeared unto thee for this purpoſe, to make thee a Miniſter, and a Witneſs both of thoſe things which thou haſt ſeen, and of thoſe things in the which I will appear unto thee; delivering thee from the People, and from the* Gentiles, *unto whom now I ſend thee, to*

open

open their Eyes (a great work) *and turn them from darkneſs to light, and from the power of* Satan *unto God, that they may receive remiſſion of ſins and an Inheritance amongſt them that are Sanctified by Faith, that is in me,* Acts 26. 16, 17, 18. here is not Figures or Shadows mentioned, (no) here is good things themſelves; to have Eyes opened is very good, to be turned from Satans Power to God, to have remiſſions of ſins, to be Sanctified, and receive the Inheritance of ſuch as are Sanctified, is very good, durable Riches indeed; Faith in Chriſt is very good and pretious. Glory to him for ever. But not one word of ſending him back again to the Figure, *viz. John*'s Water-Baptiſm; nor have them, who are in chief, to whom all Power is given, any need of it. And pray, if they had, what would it do for them? Can it reach either Heart or Conſcience? What good Fruits follow our Sprinklers of Infants, and Dippers? Can any Sanctifie but Chriſt? Doth not the Apoſtle ſay as before, *He that Sanctifieth, and they who are Sanctified, are all of one*? Heb. 2. 11, 12. *For which cauſe he is not aſhamed to call them Bre-*

thren.

thren. So Chriſt is the Waſher, Sanctifier, and Purifier of all his Brethren, and Members of his Body, or Church, and People, and nothing elſe can; for as the Work is his, ſo the Power is his, and the Glory of the Power is due to him who is greater than *John*, &c. So if Chriſt *waſh thee not, thou haſt no part in him*, John 13. 8. And without Blood there is no Remiſſion, *Heb.* 9. 22. *It's the Blood of Chriſt that cleanſeth us from all ſin.* 1 John 1. 7, 9. Rev. 1. 5.

Now it's clear from that full and clear Declaration of Chriſt, to this Apoſtle of the *Gentiles*, what he ſent him to do, and what Chriſt's mind was to have done; and did he ſend the reſt of the Apoſtles with any leſs Authority? Or to do any other work? And is not this a more excellent work? *To turn People from darkneſs to light, and from Satans Power unto God*, than to turn Men into Water, or to ſprinkle Water in the Faces of Infants, and then ſay they are Sanctified, and Changed, Regenerated, and Born again, made new Creatures, yea Children of God, Members of Chriſt, Inheritors of God's Kingdom, and promiſe to deny the Devil and all his

his Works, the Pomps and Vanities of this wicked World, the ſinful Luſts of the Fleſh, with all the Deſires of the ſame, ſo that they will not follow, nor be led by them? And alſo that they will believe all the Articles of the Chriſtian Faith, and keep God's Holy Will and Commandments, and walk in the ſame all the days of their life? doth not this ſet Chriſt aſide, and render him uſeleſs, and aſcribe that to Water-Baptiſm, nay to Sprinkling, that's all wholly due to Chriſt, as before is proved? Oh, where had you Commiſſion for theſe things? Who ſent you, that run into theſe things? Shew us one tittle of any Command (or Example for Sprinkling) in all the Scripture; how dare you ſay all theſe things are done by ſprinkling Water in the Face of Infants, and yet ſay there is none free from ſin on this ſide the Grave? Are not new Creatures, though Children of God, Members of Chriſt, Inheritors of God's Kingdom, and deny the Devil and all his Works, the Pomps and Vanities of this wicked World, the ſinful Luſts of the Fleſh, with all the deſires of the ſame; ſo that they

will

will not follow, nor be led by them; and believe all the Articles of the Chriſtian Faith, and keeps God's Holy Will and Commandments, and walk in the ſame all their days; I ſay, are not theſe free from ſin, that begin thus when they enter into the World, and continue to their lives end? Oh conſider theſe things, People, you that read this, and ſee how you are led, and how the ſame Men that lead you thus to promiſe and avow, teach you all your lives long to ſay, you do thoſe things you ought not, and leave thoſe things undone you ought to do, and are miſerable ſinners or offenders, having no health in you. Can Children of God, Members of Chriſt, be miſerable ſinners then, when they are in a Child's State and Members of Chriſt? What Rule, what tittle of a word can be ſhewed, for theſe things, in all Holy Scripture? Is it not ſadly to be lamented, that People ſhould be fed with Husk, when there is Bread enough in God's Houſe, and to ſpare? But *Paul* was ſent upon a more profitable work; and all that are ſent of God, are ſent to *turn People from darkneſs to light, and from*

Satan's

Satan's Power unto God. Oh, how few appear to be thus turned amongſt the Profeſſors of our Age: So it's clear what Chriſt ſent *Paul* to do; for *Paul* ſaith, *he ſent him not to Baptize*, 1 Cor. 1. 17. *but to Preach the Goſpel*; now if *Paul* was not ſent to Baptize, as it's clear he was not, how then can we think in reaſon, that others was? For he was not behind the chiefeſt of the Apoſtles, as he himſelf affirms; but he muſt needs be behind them, if their Commiſſion was larger than his, but if not, then it's ſtrange how *Paul* could miſs of having a ſhare in that Commiſſion, *Matth.* 28. If it was a Commiſſion for Water-Baptiſm to them, it muſt needs be ſo either to him, or elſe he had no ſhare in it; and if he had no ſhare in it, then he was behind the other Apoſtles in that.

Now that in the 28th of *Matth.* was a Commiſſion for Water Dipping and Sprinkling, I deny; neither did *Paul* underſtand it ſo at all; for had he, he would not, nor could not have ſaid as he did; but I ſay, if it was, and he had no ſhare in it, how comes Men in our times to have Power from the 28th of *Matth.*

Matth. to Dip and Sprinkle? For *Paul* had none; therefore let them tell us plainly, or ceaſe from deceiving the People. But again, we find that *Paul* Preached the Baptiſm of Chriſt, and ſhews what it is very plainly, in *Rom.* 6. 3. *Know ye not that ſo many of us as was Baptized into* (mark into) *Jeſus Chriſt, were Baptized into his death, therefore we are buried with him, by Baptiſm into death, that like as Chriſt was raiſed up from the dead by the Glory of the Father, even ſo we alſo ſhould walk in newneſs of life. For if we have been planted together into the likeneſs of his Death, we ſhall be alſo in the likeneſs of his Reſurrection; knowing this, that our Old Man is Crucified with him, that the Body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin; for he that is dead, is free from ſin.* And *verſe* 17. *God be thanked, that ye were the ſervants of ſin; but ye have obeyed from the Heart, that Form of Doctrine which was delivered you. Verſe* 18. *Being then made free from ſin, ye became the ſervants of Righteouſneſs.* Verſe 22. *But now being made free from ſin and become ſervants to God, ye have your Fruit unto Holineſs, and the end Everlaſting life;*

for

for the wages of ſin is Death, but the Gift of God is Eternal Life, through Jeſus Chriſt our Lord.

Come, People, all you that read this, ſee if you yet know this Baptiſm into Chriſt, into Death to ſin, and know the Old Man Crucified, and put off, and Chriſt the New Man put on, that ſets free from ſin, and makes Men Servants of God in Righteouſneſs; this Baptiſm is effectual to Salvation; this is that we have all need of to be Baptized with; and if this Baptiſm be not known by us, we fall ſhort of freedom from ſin, and then the wages of ſin is death, but the gift of God is Eternal life through Jeſus Chriſt; ſo in Chriſt is life eternal, and they that are Baptized into Chriſt, puts him on, abides in him, are alive unto God in him, and dead to ſin; as the Apoſtle ſaith in the 2d verſe, *How ſhall we that are dead to ſin, live any longer therein*; there is ſurely a vaſt difference betwixt thoſe that live in Chriſt, and thoſe that live in ſin.

This is a fanning Baptiſm, a cleanſing, purifying Baptiſm; this *Paul* ſpeaks of again in 1 *Cor.* 12. 13. *By one Spirit we are all Baptized into one Body, and*

have been all made to drink into one Spirit; this makes all People in Chriſt Jeſus one; and this *Paul* ſaith again, *There is one Lord, one Faith, one Baptiſm*, Eph. 4. 5. Now *Paul* wholly aſcribes the initiating (or bringing in) of all Men, whether *Jew* or *Greek*, Bond or Free, Male or Female, into the Church, or into the Body of Chriſt, which is the Church unto the Baptiſm of Chriſt, by his own Spirit; and tells us again in *Eph.* 4. 4, 5. *There is one Body and one Spirit, even as you are called in one Hope, one Lord, one Faith, one Baptiſm, one God and Father of all.*

Now had *Paul* looked upon *John*'s Baptiſm to have been Commanded, *Matth.* 28. 19. and ſo muſt have been in place to the end of the World, how could he paſs it by, and only ſay, there is one Baptiſm? For *John* did Baptize into Water; and it was a Baptiſm, a real Dipping, or Plunging into Water, and ſo a real Baptiſm was *John*'s.

And Chriſt's Baptiſm is a real Baptiſm, a real Dipping or Plunging into his pure Name, Power, Spirit, yea into Chriſt, ſo as to put him on, and to be as Branches in the Vine, and to walk

walk in him; in his Spirit, in his Life, Love, Light, *&c.* yea, to be what we are in Chriſt, and to do whatſoever we do in the Name of Chriſt; ſo then is not here two Baptiſms? And if one be not the Figure, Fore-runner of the other, and gave place to it, but are both Figure and Subſtance, Servant and Son, continued together to the end of the World, How could *Paul* miſs ſaying, *There is one Lord, one Faith,* and two Baptiſms? But it's clear he ſaid otherwiſe, who ſaid, *He could do nothing againſt the Truth, but for it.* And both *Moſes* and *Elias*, or *John the Baptiſt*, was ſuddenly taken away, in the Mount, upon the motion made for three Tabernacles, and Chriſt only left; and the word was, *This is my beloved Son, in whom I am well pleaſed, hear him*; ſo here Chriſt alone is Exalted over all, and hath all Power.

Objection, *But ſay ſome, He doth not ſay, there is* but *one Baptiſm.*

Anſwer, Nor doth he ſay, there is *but* one God, *but* one Lord, *but* one Faith, *but* one Hope, *&c.* what then,

may

may we ſay there is any more? God forbid.

No doubt but *Paul* knew what he ſaid, and that *John*'s Baptiſm was but a Figure, and was obſerved in its time and place; but when the Subſtance came, the Shadows were decreaſing and paſſing away; though I do not ſay that the Apoſtle did ſee all Figures, Shadows and Types actually, at at end, ſo ſoon as it came, no more than they did immediately ſee that in the 28th of *Matth. Go ye therefore teach all Nations*, did take in *Gentiles* as well as *Jews*; for it's clear from *Acts* 10. 11. that neither *Peter*, nor the other Apoſtles at *Jeruſalem*, did all fully ſee until then, that God is no *reſpecter of perſons, that in every Nation he that fears God, and works Righteouſneſs, is accepted of him*; and when *Paul* clearly ſaw, he had a mind the People of God ſhould ſee alſo, *viz. that the fulneſs of time was come*; pray what fulneſs was this? Was it not the Figures, Shadows, and Types of the Law, which had had their full time when Chriſt was offered up, and muſt now have place no longer, but give place to the Son, the Heir, that redeems

out

out of all Bondage, and gives us to receive the Adoption of Sons, even the Spirit of Adoption into our Hearts, by wich we cry *Abba*, Father?

And the Son abides for ever, hath an unchangable Prieſthood, and is Heir of all things; and we in him being Sons, are Heirs of God, and Joint-Heirs with Chriſt, ſo no longer under Servants, Tutors, or Governers, but are by Chriſt redeemed unto God, to walk with him, and worſhip him in Spirit and in Truth.

But ſaith this Apoſtle again, *Verſe* 9. Now, after you have known God, or rather are known of God, how turn ye again to the weak and beggarly Elements, whereunto ye deſire again to be in Bondage, can outward Water be excluded out of this Sentence? Is it not as weak and beggarly as other Elements are? And if this had not been in his Eye as well as others, would he have been ſo general in that word Elements, and take no care to preſerve Water in uſe, if it was to be uſed to the end of World? For it is no more than an Element.

Ob-

Object. *But ſome may object, theſe* Galatians *were for entangling themſelves, with obſerving days, times, months, years, circumciſion,* &c.

Anſw. I anſwer, it's very plain, to unbyaſſed Men, that this Apoſtle of the *Gentiles* never uſed one word to ſhew any more regard or reſpect to Water-Baptiſm, than to any other Figures and Shadows; and it is no more, nor ever was any more than a bare Figure, and why it muſt have place with the Subſtance, and not give place now, as all other Figures muſt, I ſee no ſound reaſon for. But he tells theſe *Galatians* further, Chap. 4. 4. *When the fullneſs of time was come,* (what then) *God ſent his Son,* (well then) ye are no longer under Servants, Tutors, *&c.* for God hath highly exalted his Son, and given him all Power both in Heaven and in Earth, that in all things he may have the Preheminence. It's true, but is Chriſt only (without any thing elſe being joined unto him) all in all, unto all Mankind? I anſwer, yea, and *Paul* tells theſe very People, Chap. 3. 26, 27, 28. ye are

all the Children of God by Faith in Chriſt Jeſus, *for as many of you as have been Baptized into Chriſt, have put on Chriſt, there is neither Jew nor Greek, Bond nor Free, Male nor Female, for ye are all one in Chriſt Jeſus; and if Chriſts, then are ye* Abrahams *ſeed, and Heirs according to promiſe.* And in *Epheſ.* 1. 7. to the 12th Verſe, *We have Redemption through his Blood, the forgiveneſs of ſins, according to the riches of his Grace; wherein he hath abounded towards us, having made known unto us the Myſtery of his Will, that in the Diſpenſation of the fullneſs of times, he might gather together in one, all things in Chriſt, both which are in Heaven, and which are on Earth, even in him:* Here Chriſt is Preached, and Chriſt only, in him *it pleaſed the Father that all fullneſs ſhould dwell, and him only hath God Exalted to be both King and Prieſt, to give repentance and remiſſion of ſin*; Oh! did Men know God, know Chriſt Jeſus, know the Holy Spirit of Life, that was before all Types, Figures, and Shadows was, they would not turn from, or deſire again to be in Bondage, unto weak and beggarly Elements, that cannot make ſuch as come thereunto perfectly

fect as pertaining to the Conſcience, but now here is one come that can, and hath *by one Offering perfected for ever, them that are Sanctified by him, and ſaves to the uttmoſt, all them that came unto God by him: ſo that now in Chriſt Jeſus we who were ſome times afar of, are made near.* How? *By the Blood of Chriſt,* Epheſ. 2. 13. So it's in Chriſt Jeſus that nearneſs to God is known, even by his Blood, read that can: Bleſſed be God many at this day can read experimentally, and knows a being near unto God in Chriſt: Oh, that many more could, for he is our Peace, who hath made One both *Jew* and *Gentile*, having aboliſhed in his Fleſh the Enmity, the Law of Ordinances, to make in himſelf of twain one new Man, that he might reconcile both unto God in one Body, by the Croſs.

And came and Preached Peace unto them that were afar of, and unto them that were near, ſo that through him, we both have acceſs by one Spirit unto the Father.

Now here is plainly pointed forth the way to God, the Truth, and the Life, no Man comes unto the Father,

but by me, ſaid Chriſt; ſo neither *John* nor *Moſes*, nor any other but Chriſt can bring Men to God, nor doth Chriſt Jeſus need any of them all, for all Power is his, *There is no other Name given under Heaven by which we can be ſaved, but by the Name of Jeſus Chriſt*, Acts 4. 12.

Mark this, *the Name of Jeſus*, what if he had ſaid, the Power of Jeſus? but can any be ſaved by his Name except they be in it, Salvation is in it, and thoſe that are Baptized into the Name of Father, Son and Spirit, are in that which ſaves; and it is remarkable, that Chriſt did not ſay, go teach all Nations, and Baptize them in the Name Father, Son, and Holy Ghoſt, but, *Go teach all Nations, Baptizing them* (εἰς τὸ ὄνομα τῦ) *into the Name of* (mark) *the Father, Son, and Holy Ghoſt*, is it not plain from hence, that by the Name is meant the Power of the Father, Son, and Spirit. Again, Chriſt told his Followors, *Matth.* 18. 20. *That where two or three are gathered together in my Name, there am I in the midſt of them*, what elſe is here intended, but them that meet in his Power, and are exerciſed in his Power, and Pray;

how

how can any meet in his Name or Power, if they be not in it? Oh that Men would meet in this Name, they would not want power to pray, preach and praiſe God, nor need to make ready beforehand, what they intend to ſay; no, this bows Men in Spirit, and brings them to wait in hope; and the feeling of this Living Name, makes Men true Worſhippers in Spirit; for they feel it to be a Heart-changing, melting Power, and a Soul-ſanctifying, Enamouring Name, far excelling all other Names or Powers; and theſe reverence his pure Name, and extol it in their Hearts, are true Worſhippers and Adorers of it, and of him whoſe Name it is. But what Benefit can thoſe have that meet out of this Name, and carry on a form of Godlineſs and Worſhip, but deny the power, and content themſelves to go on in a form, without the power, all the Days of their Lives; and pray, what are theſe? Theſe are ſuch as the Apoſtle bids us turn away from, 2 *Tim.* 3. 5. For they Name the Name of Chriſt, but do not depart from Iniquity, but lives in Sin all their Days, and in the power of Darkneſs, by which

they are kept in Bondage, becauſe they come not to know the Name of Jeſus, and Faith in his Name, and being Baptized thereunto; theſe ſay, and do not, like the *Phariſees*; theſe are Enemies to Chriſt Jeſus, their own Souls, and all Mankind. Theſe love the Wages of Unrighteouſneſs, and go in the way of *Balaam* for Gifts and Rewards. *Paul* ſaid, he *ſought not theirs, but them*, 2 *Cor.* 12. 14. But theſe ſeek theirs, but not them. *Paul* laboured that their Faith might not ſtand in the Wiſdom of Man, but in the Power of God, or Name of God, is it not all One, or Name of Jeſus? 1 *Cor.* 2. 5. But theſe come in the Wiſdom of Man, and with words Mans Wiſdom teacheth, and brings People no further than that wherein themſelves ſtand; and ſo the Faith of People ſtands in the fooliſh Wiſdom of Men, and not in the Power of God; and therefore theſe Men get power over People, by their Wiſdom, and leads them away from the appearance of Chriſt in themſelves, who is the only Potentate Lord of Lords, and King of Kings, 1 Tim. 6. 15. So *the Name of the Lord is a ſtreng Tower, the Righ-*

Righteous runneth into it, and are ſafe, Prov. 18. 10. The true Church knew it in old Time, that this holy Name of Chriſt was ſweet, and ſaid, *Thy Name is as Ointment poured forth, therefore do the Virgins love thee, Cant.* 1. 3. And ſo the Apoſtle teſtified, how God anointed Jeſus of *Nazareth* with the Holy Ghoſt, and with Power, *Acts* 10. 38. This is that Holy Name unto which every Knee muſt bow, both in Heaven, and in Earth; for it is above every Name, *Phil.* 2. 9, 10. So the Apoſtles were Baptized with the Holy Ghoſt, into this precious Name: And when the Holy Ghoſt was come down upon them, and ſat upon them, as in *Acts* 2. 3. then they appeared boldly in the Power, or Name and Spirit of Jeſus; and in Verſe 4. *They were all filled with the Holy Ghoſt, and began to ſpeak with other Tongues, as the Spirit gave them utterance.* Now they ſpoke with new Tongues, that was touch'd with a Coal from the Altar; ſo they went out in this Living Power and Spirit, and in this they preached the Goſpel; and taught all People that heard them, in every Na-

tion where they came; and the Name of Chriſt was mightily glorified, many being ſo reached in their Underſtandings, that they came to ſee their own ſtate and condition inwardly, and was pricked to the very Heart, and cried out, *Men and Brethren, what ſhall we do to be ſaved?* yea, they ſpoke ſo, that many believed, both Men and Women, yea, great multitudes both of *Jews* and *Greeks*, *Acts* 14. were not able to reſiſt the Wiſdom, and the Spirit, by which *Stephen* ſpoke, *Acts* 6. 10. And with great power the Apoſtles bare witneſs of the Reſurrection, *Acts* 4. 33. So they ſtood in the Power of God, preached, prayed and praiſed God in his own Power; and in *Acts* the 4th they lift up their voice with one accord, and prayed unto the Lord, that he would grant unto his Servants, that with all boldneſs they may ſpeak thy Word, by ſtretching out thy Hand to heal; and that Signs and Wonders may be done by the Name of thy Holy Child Jeſus, Verſe 30. And *Paul* preached boldly in the Name of Jeſus, Chap. 9. 27. And what did they preach? They preached Jeſus Chriſt, Chap. 2. 36. and

Chap.

Chap. 3. 20. Likewiſe in the Name of Jeſus Chriſt, the Lame Man was made able to leap, walk, and praiſe God: It was not by their own Power or Holineſs that he was made to walk, no, it was by the Name of the Prince of Life, Chriſt Jeſus; and the Faith that comes by him, gave the Lame Man perfect ſoundneſs, Chap. 3. 6, 12, 18.

Even as *Peter* ſaid, *In the Name of Jeſus Chriſt of* Nazareth *riſe up and walk*, ſo the Lord was with them, and wrought mightily, and manifeſted his great power in them, and with them: So the Apoſtles declared the Work was done by the Lord, Chap. 14. 27. When *Paul* had bidden the Impotent Man ſtand upright on thy Feet, he leaped and walked, and came and rehearſed to the Church, all that God had done with them, and how he had opened a Door of Faith unto the *Gentiles*: And likewiſe in Chap. 15. 4. when they came unto *Jeruſalem*, and was received of the Church there, and of the Apoſtles and Elders, they declared all things that God had done with them; ſo the Lord being with them, as he is at this Day with his Miniſters, who is the

ſtrength of his People; it is Chriſt the great Power of God that reaches the Hearts and Souls of people, through his Veſſels, or Inſtruments and Servants; ſo the Work is the Lord's, done by him, and carried on in and by his Spirit, Power and Wiſdom; ſo the Glory of the Power is due to him: For Men, as Men, are not ſufficient for theſe things, nor of themſelves are able to think a good thought, 2 *Cor.* 3. 5. Nor without Chriſt, who hath all Power, we, as Men, can do nothing, *John* 15. 5. Neither can any Man receive any thing but what is given him from above, *John* 3. 27. So all boaſting is excluded, for it is the Power of God that is with Men, reſts upon Men, and works in Men, for Men, and by Men, and is ſufficient to all, and for all, in every Work and Service the Lord requires: So that all that live and abide in the Name of the Lord, and do what they do in it; they do it to his Praiſe and Glory.

By this time I hope it's clear, that the Name is the Power, and that the Lord that ſent them, to teach all Nations, Baptizing them into the Name, &c.

&c. did go with them; and according to his Promiſe he is with them, that are ſent forth of him, and will be to the end of the World, and is the Baptizer of Men into his own Name, Spirit, Life, Light and Love; and it's alſo clear, that thoſe whom he thus Baptizeth, he ſends them forth, goes with them, and makes them Inſtrumental in his own Name, Power, Spirit, Life, Light and Love, for the Baptizing of others into the ſame; ſo that all thoſe that run to preach and teach before they be Baptized with this Baptiſm of Chriſt Jeſus, they run before they be ſent, and therefore they cannot, nor do not profit the people at all; neither do they know Chriſt, or his Name; nor have they heard his Voice, or ſeen his Appearance to their Joy.

Object. But ſome object, and ſay, *There was ſome method to be uſed, or means for the effecting this Baptiſm.*

Anſw. I Anſwer, Yea; and if we obſerve Chriſt's words, *Go teach all Nations, Baptizing them, &c.*

So

So whilſt Men are teaching in the Name, there is a Baptizing into the Name Experimentally, witneſſed and felt by ſuch as hear the Word, believe it, and receive it in Love.

Oh bleſſed be God, there are many at this Day, can Seal to this Truth, that whilſt Men ſtand up and teach in the Name of God, behold the Name of Chriſt, the power of God comes over many, ſometimes moſt, if not all, in the Aſſembly; and are ſo deeply dipped or plunged into it, that they are much tendered, melted, ſhaken and broken, and laid very low before the Lord, whoſe power alone makes his people a willing people in the Day of his power; for it's he that works all his own Works in us, and for us, both to will and to do of his own good pleaſure. Therefore let all Fleſh be ſilent before the Lord, for the Fleſh profits nothing, it is the Spirit that quickens the words that I ſpeak unto you, ſaid Chriſt, they are Spirit and Life; and all that have received him, who is a quickening Spirit, and are alive in him, and in his Spirit, theſe know his Words, and his Voice, from the Voice of Strangers.

Oh

Oh what is Man then, out of the Name, Power and Spirit of Jeſus! Or wherein is he to be accounted of! All the power is Chriſt's, and the Baptiſm is Chriſt's; and Baptized Men are made Inſtrumental in his Hand, for the carrying on of his Work, that without him can do nothing; for all that is done by them, is done in the ability that God gives; and the praiſe is due to God, not to Man; to God over all be it given for ever.

Now Chriſt being Head of the Body, the true Church, and the Life, Light, Power, Wiſdom, Righteouſneſs, yea, all in all in every Member, it's he that brings every Member into its right place and ſervice in the Church, or Body of Chriſt, and their Faith ſtands in his Power and Name, and is one in every Member, ſo they know one Head or Lord, and one Faith, which he is the Author and Finiſher of, and one Baptiſm by one Spirit, and one Body, or true Church of Chriſt; and all are made to Drink into one Spirit, and are all fed and nouriſhed by the Head Chriſt Jeſus, the true Vine, in whom every Branch is nouriſhed, fed and kept living, faithful

full and fruitful to his praiſe and glory.

Object. But ſay ſome, *The word*, Baptize, *ſignifies to dip or plunge into Water.*

Anſw. I grant *John*'s Baptiſm was with Water, but Chriſt's Baptiſm was with the Holy Ghoſt, and with Fire, *Matth.* 3. 11. and of a purifying Nature; and Chriſt ſpoke of the Spirit being in thoſe that believe in him, as a Well of Living Water; and elſewhere, it is called the Spirit of Judgment, and of Burning; and ſaith the Apoſtle, *Our God is a conſuming Fire.*

And Men, as before aſſerted, are Baptized into Chriſt, and put him on: And let me ask my Reader, is not God, (that's ſaid to be a Conſuming Fire) and Chriſt, and his Name and Spirit all one? And doth not the Apoſtle direct his Epiſtles to the Church which is in God, the Father of our Lord Jeſus Chriſt; ſee 1 *Theſ.* Chap. 1. and 2 Epiſtle to *Theſ.* Chap. 1. And if in God then in Chriſt; if in Chriſt then in the Holy Ghoſt; and if ſo, then in the

Name,

Name, yea, in the Life, Light, Love, Wiſdom and Righteouſneſs of God.

But do theſe Men think, a Man cannot be dipped or plunged into any thing but Water? And are not many plunged into great Sin, Miſery, and deep Bondage, Captivity and Thraldom; So that few think, or believe, they can ever get out whilſt they live; yea, too many lye here? But what was they of old plunged into, that was Baptized unto *Moſes* in the Cloud and Sea? Pray where was *Moſes* then? Did not he abide in the Power of God, and in Faith? And was not the *Iſraelites* got out of the Faith, and out of the Power of God, when they looked back at the Hoſt of *Pharaoh*? And who Baptized them unto *Moſes*? Was it not the Lord's Work or Power that brought them to *Moſes*, that ſtood in the Power of God, and in the Living Faith? And they was Baptized unto him, and dipped into the ſame Power and Faith in meaſure, that he ſtood and abode in, after they had been out of it, through unbelief and fear of Man: Now he that brought them out of the unbelief then unto *Moſes*, into the Living Faith, and

out

out of their own weakneſs into his own Power, that abides for ever, is the ſame that brings his people now (that have been in unbelief, and in great weakneſs) into the Living Faith and Power of God; and ſo unto our Spiritual *Moſes* Chriſt Jeſus that goes before his People, and leads them out of Spiritual *Egypt*, Bondage, Captivity, and Thraldom, and ſaves his People (that follow him) from their Sins, and delivers them out of the Hands of their Enemies; ſo they are with him, and he with them, according to his Promiſe, and are Baptized into the Name of the Father, Son, and Holy Ghoſt, unto him who is all in all, and hath all Power given him, in Heaven, and in Earth, *Matth.* 28.

Object. But ſays the Prieſt, *What outward Act did the Apoſtles uſe, when they Baptized with that Baptiſm, into the Name*, &c.

Anſw. I anſwer freely, they did as Chriſt commanded them, *teach*; and as they was bidden: When the Power got hold of any, and came over them, they

they went on teaching them, to obſerve all things whatſoever Chriſt commanded them, and they laboured in the work of the Miniſtry chearfully; and as they preached, the *Holy Ghoſt fell upon thoſe that heard them*, as in *Acts* 10. 44. And the Power of God came over many, and they felt it, and believed in the Lord Jeſus; ſo they came to ſee the Name and Power of Jeſus, to be above every Name or Power, and they believed in it, and ſtood up in it, being Baptized into it, they came to witneſs a Living in his Name, Spirit, Life and Power, *&c.* and in him, (*viz.* Chriſt Jeſus) was made new Creatures by his Name, made whole that had been Lame, living that had been Dead, yea, the Blind came to ſee, the Deaf to hear, the Dumb to ſpeak, Lepers were made clean, Devils were caſt out; and his Name is the ſame at this Day, tho' few believe in it, or know it; Glory be given to him, whoſe is the Power, who ſits upon the Throne, and to the Lamb, for ever.

Object. But ſome may object and ſay, *Is there nothing to be done in order to Baptize*

Baptize Men into the Name, but to teach.

Anſw. The word Teach is a great word, and ſo is the word Teaching; and all they did as preaching in the Power, as the Spirit gave them utterance and ability; and praying in the Spirit and Power, or asking the Father in Chriſt's Name, as he bade them, and ſinging praiſes to God in his Spirit and Power, as *Paul* and *Silas* did in Priſon, and living Holy, Righteous, Godly, Sober Lives and Converſations, and other Works aforeſaid, done in the Spirit, Power or Name of Chriſt, ſo their Teaching ſounded far and near; for what they did, they did it in the Name of the Lord Jeſus Chriſt. So the word teach, and teaching, is of a large extent, for there is very good, and effectual teaching (*beſides preaching verbally*) and the Diſciples of Chriſt taught ſo then, and do ſo teach at this Day, as none other can, becauſe God enables them ſo to do; for they are all what they are in Chriſt, and in his Power they do what they do; as firſt to love as Brethren indeed, and in truth,

truth, is very teaching to all that behold it. Secondly, Not to have a Beggar amongſt them is very teaching, and a certain manifeſtation, that they do love one another; *for by this*, ſaid Chriſt, *ſhall all men know that ye are my Diſciples*, &c. and gave a new Commandment, that they ſhould love one another, which Command no Man can obey, but as God, who is love, doth enable him. Thirdly, Humility and Meekneſs teach well, and ſuch ſeek not their own (to become great and high in the World) but the things of Jeſus Chriſt: And this plainly ſhews, thoſe are like unto him, who are Meek and Lowly; but Pride is hateful in all, eſpecially thoſe that pretend Commiſſion to teach, for that teaches a wrong thing, and ſtrengthens people in that which is bad, yea, hardens them in it, like unto the *Phariſees*, who were proud, and loved the Chief Seats in the Synagogues, and the Higheſt Rooms at Feaſts, walked in long Robes, loved greetings in the Market, and to be called of Men *Rabbi, Rabbi*, theſe were Enemies to God, and to all good Men, would neither enter the Kingdom themſelves, nor

nor ſuffer thoſe that would to enter: And ſurely thoſe that are in the ſame Spirit, and walk in the ſame Steps, and bring forth the ſame Fruits, are no better than they. Fourthly, Men that are what they ſeem to be, that ſpeaks the truth to their Neighbour, and are not Double-tongued, do not Diſſemble nor Lie, nor reſpect Mens Perſons, but do juſtly and good to them that hates them, and loves Enemies, prays for them that Perſecutes them, and Deſpitefully uſes them; this is very teaching, and are ſuch things as none can do, but thoſe that are enabled to do them in the Name of Jeſus Chriſt, and by his Holy Spirit; but the contrary is very bad, and tends to hurt, and hinder all Nations from coming to be Baptized into Chriſt's Name. Fifthly, In true Compaſſion to viſit the Fatherleſs and Widows in their Afflictions, and to Relieve the Poor and Needy, to ſuffer Wrongs, forgive Treſpaſſes againſt us, to viſit the Sick, and cloath the Naked, feed the Hungry, and ſuch as are in Priſon to viſit, feed and cloath ſhews forth Chriſtian Love and Charity, Tenderneſs, Kindneſs, Pity, Compaſſion,

paſſion; ſuch preach well, and is very teaching before all Nations; but the contrary highly provokes the Holy, Juſt God, and declares Men to be Born after the Fleſh, and not of the Spirit, whoſe Fruits are all good.

Oh! how have the Sprinklers manifeſted themſelves in our Day, by laying many in Priſon, making Wives like Widows, Children like Fatherleſs, taking their Bread-Corn from them, and other things by force; and though they pretend to be ſent of Chriſt (who ſaid, *Freely ye have received, freely give*;) yet theſe have given nothing freely, therefore ought to receive nothing; but notwithſtanding they will receive, and take by force of them they do nothing for, and no People nor Nation can in reaſon look upon this to be of a right Nature; neither doth it, nor ever can, bring Honour to the Name of Chriſt Jeſus, but the contrary; but they that are in the Name, Power, and Spirit of Chriſt, they injure no Man, oppreſs no Man, defraud no Man, but are good Examples to all Mankind, and ſhew forth the Fruits of the Spirit, Love, Joy, Peace, Long-ſuffering, Gen-

Gentleneſs, Meekneſs, Soberneſs, Temperance, Purity, Chaſtity, Truth, and have Crucified the Fleſh, with the Affections and Luſt thereof, ſo are Holy and Righteous People in all Converſation and Godlineſs in Chriſt Jeſus, and ſo bring Honour to the Name of Jeſus, in whom they live, being Baptized into him, and ſo into his Power or Name, and are what they are in him, who is all in all! but alas, for Men to talk, or make mention of the Name of the Lord, who inſtead of departing from Iniquity, do drink it up as the Ox drinks Water, and are in the power of Satan, and are inſtrumental to plunge one another into ſin, and urge their Neighbours to drink in Exceſs until they be Inflamed, drawing one another into Oaths, Whoredoms, Pride, Malice, Envy, Covetouſneſs, Strife, Contention, Fightings, Bloodſhed, and what not that's Evil, theſe do highly diſhonour the Name of Chriſt before all Nations, and give both *Jews* and *Heathens* occaſion to Blaſpheme that holy Name of Jeſus, which they make Profeſſion of; theſe can ſay well, but alas! they do ill; pretend untogreat things,

but

but live ill; talk, yea, may be, preach againſt Pride, yet live in it; againſt Cruelty and Oppreſſion, and yet live in it; in a word, againſt Sin, Iniquity and Tranſgreſſion, yet live in it, and ſo ſtrengthen thoſe in it that hear them, talk and preach againſt it (by their living in it) theſe have words without good Works, yea, Faith without Works, ſay well, and do ill, have a form (I do not ſay a form of Godlineſs) but deny the power; ſo are like thoſe of old, who ſaid, they was *Jews*, but was not, with whom God was highly diſpleaſed, *Revel.*

Theſe are Enemies to the Name of Chriſt, do not know it, nor what it is to be Baptized into it; no, it's a Myſtery hid from thoſe Wiſe, and Learned, Prudent Ones, but made known to Babes, who are Born again of Incorruptible Seed, the Word of God, that lives and abides for ever; theſe are Children of God in Chriſt Jeſus, have love to God and one to another, yea, to all Men, do good to all, but no harm to any, prays for all in the Love of God, and are as Candles upon Tables, as Lights in the World, who live,

worſhip, and walk with God in his own Name, and are taught of God; ſo they meet in his pure Name, pray, preach, ſing and rejoice in the Name of the Lord, and in the Power of his Might, and ſo are ſaved, ſanctified, juſtified, kept and preſerved in his Living Name, a Living People to praiſe him, who is God of the Living, not of the Dead; theſe know Chriſt to be with them, and make uſe of them, and in his own Power makes them Inſtrumental for to Diſciple people, and Baptize them into the ſame *Power*: And ſo the whole Life of Chriſt's Apoſtles, Diſciples and Meſſengers, is of a preaching, teaching Nature; and thoſe that are not called to *Preach* or Declare Verbally in Meetings, are alſo in the ſame *Power* enabled to preach and teach in Life and Converſation; and ſo all the people of God are Baptized into the Name of the Father, Son, and Holy Ghoſt, and ſo into one Body, by Chriſt the Second *Adam*, the Lord from Heaven, a Quickening Spirit, and are all one in him. Now this Baptiſm is beyond the reach of all *Babylon*'s Merchants, they cannot Sell this, they have no

no part nor lot in this, no more than *Simon Magus* had, who thought the Gift of God might be bought for, or purchaſed with Money; no, it is Chriſt's Baptiſm, done alone by his own Arm and Power, to him be praiſe for ever.

Object. *But becauſe the word Baptize, doth ſignifie to dip or plunge, 'tis generally thought, by many People, that therefore it muſt be Water.*

Anſ. There is a Spiritual Baptiſm, and a Temporal, or Outward with Water, which in the New Teſtament is called *John*'s Baptiſm, which Temporal or Outward Baptiſm Men can imitate, but the Inward Baptiſm of the Holy Ghoſt and Fire, none knows but them that have it; and this throughout the Scriptures is called the Baptiſm of Chriſt; and as *John*'s Diſciples were enabled to carry on his Baptiſm in its Time and Seaſon, ſo Chriſt enables his Diſciples by his Power, to be Inſtrumental in his Baptiſm to the end of the World.

So that as there was an Outward Dipping or Plunging into Water by the

Servant *John*, ſpoken of in the Scriptures, ſo there is an Inward, Spiritual dipping or plunging, by the Son, into his own Name, Power, and Spirit, *&c.* as before is ſhewn: And it's only Ignorance that cauſes Men to think there can be no dipping but into Water, or ſome liquid thing; but our Lord Jeſus Chriſt was deeply plunged into Sufferings and Death for us, and he calls it a Baptiſm, ſaying, *I have a Baptiſm to be Baptized with, and how am I ſtraitened until it be accompliſhed!* Luke 12. 50. And when the Mother of *Zebedee*'s Children came to Chriſt, to deſire that one of her Sons might ſit on his Right Hand, and the other on his Left in his Kingdom, he anſwered and ſaid, *Ye know not what ye ask, are ye able to drink of the Cup that I ſhall drink of, and be Baptized with the Baptiſm that I am Baptized with?* They ſaid they were; he ſaid, *They ſhould indeed drink of the Cup, and be baptized with the Baptiſm that he was baptized with*, &c. *Mat.* 20. 22, 23.

Oh! this Cup was a Cup he prayed to the Father, *that if it was poſſible might paſs from him*; *nevertheleſs*, ſays he, *not as I will, but as thou wilt.* And again

Oh,

Oh Father; if this Cup may not paſs from me, except I drink it, thy will be done, Mat. 26. 39. 42. And in *Luke* 22. 43, 44. there appeared an Angel unto him from Heaven ſtrengthening him, and being in an Agony he prayed more earneſtly, as his Sweat was as it were great drops of Blood falling down to the ground. Oh! conſider this Baptiſm, all that read this, and ſee if you have been Baptized with it, and have drunk of this Cup, yea or nay; for you may plainly ſee, this was a Baptiſm, that neither dipped our Saviour into Water, or any other outward liquid thing, but into deep Sorrow, Grief, and Bitterneſs of Soul: And I deſire my Reader to take notice, that *Paul* to the *Romans*, *Rom.* 6. ſpeaks of being Baptized into Chriſt, and into his Death; and I declare it, all thoſe that are Baptized by one Spirit into one Body, they are partakers with Chriſt, and his Body, the Church, of his, and its Sufferings; but ſaid the Apoſtle further, *If ye ſuffer with him, ye ſhall alſo reign with him*, &c.

Now ſee how deeply our Lord Jeſus Chriſt was plunged into deep Sufferings, Agony and Sorrow, ſo that he prayed

earneſtly, and ſweat drops as it were of Blood, falling down to the ground, and much more, read all his Sufferings on the Croſs, and elſewhere; is not this rightly called a Baptiſm, a deep dipping or plunging, when he ſaid, *My God, my God, why haſt thou forſaken me?* So he was Baptized for the Dead, Death being come over all, for that all had ſinned; ſo he ſuffered for us, the Juſt for the Unjuſt, that he might bring us to God; and they that take up his Croſs deny themſelves, and follow him, and ſhare with him of his Cup, of his Sufferings, and of his Baptiſm. So I hope I need ſay no more of this to ſhew there is a baptizing, dipping or plunging into other things beſides Water, and that this, and not outward Water tends throughly to waſh, purge, purifie, and make clean the Soul, Spirit and Bodies of Men and Women, and bring them to be Veſſels of Honour fit for the Maſters uſe and ſervice; ſo here is neither need nor ground for Sprinkling at all, no, neither dipping nor plunging in Water, nor any laſting Command or Inſtitution, that can be ſhewn, tho' we grant ſome Apoſtles did uſe Water

Baptiſm

Baptiſm for a time, not ſeeing fully through things at firſt, as they did afterwards, yet they had no command for it; for Chtiſt himſelf Baptized none with Water, nor gave his Apoſtles any Commiſſion to do it, ſo that after ſome time that they grew up to Mans ſtate in Chriſt Jeſus, they came to ſee, as *Paul* ſaith, *When I was a Child, I ſpoke as a Child, I thought as a Child, I underſtood as a Child; but when I became a Man, I put away childiſh things*; and then they more fully preached Chriſt, the Subſtance, and that in him all fulneſs dwelt, and that Chriſt was not now *entered into the Holy Places made with Hands, which are Figures of the true, but into Heaven it ſelf, now to appear in the preſence of God for us, Heb.* 9. 24. And Verſe 14. *The Blood of Chriſt, who through the Eternal Spirit, offered himſelf without ſpot to God; purge your Conſciences from dead works to ſerve the Living God:* So that it's clear Chriſt is not in the Figures, but in Heaven it ſelf; and they that enjoy him, are where he is, and have their Converſation there, where he ſits and reigns; ſo the Subſtance is come, and is preached and teſtified of,

to whom the Prophets bare witneſs, and teſtified beforehand of his Sufferings, and the Glory that ſhould follow. This is he that knows Every State, and is the End of Every Type, Figure and Shadow, as *Peter* ſaith, ſpeaking of *Noah*'s Ark, 1 *Pet.* 3. 21, 22. wherein few, that was Eight Souls, were ſaved, comes now to ſhew, that even as the Ark ſaved them, ſo the Antitype Baptiſm, now ſaveth us. What Baptiſm? I Anſwer, that Baptiſm of the Spirit, or being Baptized into that which ſaves us now from the Deluge of Sin, which deſtroyed the World now; even Baptiſm into Chriſt, into his Name, for there is no other Name given, by which we can be ſaved; this, I ſay, ſaves Men as fully now from Sin, and ſo from Death, as *Noah*'s Ark ſaved him and thoſe that were with him, from the Flood that then deſtroyed the Old World; and as *Peter* further ſaith, *Not the putting or waſhing away the filth of the Fleſh, but the anſwer of a good Conſcience towards God, by the Reſurrection of Chriſt Jeſus, who is gone into Heaven, and is on the Right Hand of God; Angels, Authorities and Powers being made Subject*

unto

unto him; and what, muſt not Types and Figures give way to him? Doth not *Peter* clearly ſhew, it was not outward waſhing the filth of the Fleſh, but the cleanſing of the Heart and Conſcience, for he ſaw plainly beyond the outward Water waſhing, to the inward waſhing with Water, by the Word Chriſt Jeſus, that he might preſent unto himſelf a glorious Church, not having ſpot, or wrinkle, or any ſuch thing, but that it ſhould be holy, and without blemiſh, *Eph.* 5. 26, 27. So here is a waſhing that exceeds *Moſes's* Laver, and *John's Jordan*-waſhing, for it makes clean the inſide, and theſe are inward *Jews*, or *Jews* inward; for as they were not *Jews*, that were *Jews* outward, who only had the Type or Figure, and came no farther, but were of the Synagogue of *Sathan*; no more are they *Chriſtians*, that were only ſo outward: And though they ſay they are *Chriſtians*, yet they are unregenerate, unclean within, unwaſhed with the Blood of Chriſt; yea, they are of the Synagogue of *Sathan*, *Rev.* 2. 9. and ſo it was called Blaſphemy of Old, as you may ſee in this Scripture, to ſay

they were *Jews*, and were not, and what is it now? Doth it not blaſt the fame of Chriſt Jeſus and his great Name, for Men to ſay they are Chriſtians, and are not?

Oh! therefore take Chriſt's Counſel come unto him, be Baptized of him, waſhed by him, ſanctified by him, made new Creatures in him, and by him, and be Diſciples, Followers, Subjects, and Obeyers of him; ſo that whatever he bids you do, ye may do it in his own Name, and dwell in his Kingdom of Righteouſneſs, and Peace, and Joy in the Holy Ghoſt; for all outward Dipping and Sprinkling in or with Water, leaves Men and Women out of the Kingdom of God, ſhort of Enjoyments of God, ſhort of Eternal Life, ſhort of Power to become Sons of God, ſhort of *Mount Sion*, the City of the Living God, the Heavenly *Jeruſalem*, ſhort of the innumerable Company of Angels, and of the General Aſſembly and Church of the Firſtborn, which are written in Heaven; and of the Spirits of Juſt Men made perfect, and of Jeſus the Mediator of the New Covenant, and of the Blood

of

of *S*prinkling, (mark, not Water) ſprinkling that Blood that ſpeaks better things than that of *Abel.*

*S*ee now that ye refuſe not him that ſpeaks from Heaven, for he ſpeaks with Authority, and not as the *S*cribes, Hypocrites and High-prieſts; for if they *eſcaped not, that refuſed him that ſpoke on Earth, much more ſhall not we eſcape, if we turn away from him that ſpeaks from Heaven, whoſe Voice then ſhook the Earth; but now he hath promiſed, ſaying, Yet once more I ſhake not the Earth only, but the* Heavens *alſo; and this word, yet once more, ſignifies the removing of thoſe things that are ſhaken, as of things that are made, that thoſe things that cannot be ſhaken may remain*; ſo that thoſe things that are made, and are ſhakeable things, though they be Heavens, if ſhakeable, if made, they give place to the New Heavens, in which dwells Righteouſneſs, that cannot be ſhaken; ſo the Rock of Ages, the *S*ure Foundation, the Durable Riches of the *Gentiles*, the Laſting Treaſure, the Life that's Eternal, the *S*on that abides in the Houſe for ever; he remains, for all the Ends of the Earth to look unto, and be ſaved; for all

Nations to flow unto and be ſafe, who hath all Power in Heaven, and in Earth; therefore all People that read this, be exhorted to turn in your Minds to the Appearance of Chriſt in all your Hearts, and come unto him in Spirit, for he appears by his Spirit in your inward Man, and lets you ſee your States and Conditions, lets you ſee all your Thoughts, Words, Deeds, ſecret Luſt-deſires, and Vile Affections, if ye give heed unto it; for he is the true Light that enlightens every Man coming into the World, and makes all things manifeſt that are reproveable; lays open all the hidden things of *Eſau*, yea, all things are naked and bare before him with whom we have to do; this is the Word nigh, even in our Hearts and Mouths, which you ought to hear and obey; this is him that is the Saviour of the Soul, and waſhes it in his own Blood, and makes it clean, white and comely in his own pure Eye; this is he that ſent forth his Apoſtles, and went with them, was their Strength, Power, Wiſdom, yea, all in them, and all to them all. And you are hereby invited, and call'd unto, to come unto him, and re-

receive him into your Hearts and Souls, that you may receive Power to become the Sons of God, and be deeply affected, and plunged into him, into his Name, his Power, his Spirit, his Life, his Love, his Meekneſs, his Patience, his Purity, his Divine Nature, his Glory. Come People, here is a Baptiſm, that is more than all Figures, Types and Shadows; Oh! do not ſit at eaſe in an unclean ſtate, ſhort of this Baptiſm, for here is help for you, and it's laid upon him that's mighty to help you, and ſave you to the utmoſt, if you will but come to God by him; but if ye refuſe him, and think to go to God by weak Elements, that melt away before the Lord, as he comes to take place in the Hearts of Men, you will find by ſad Experience, that they can never bring you to God, nor fit you for his Kingdom; but this Baptiſm into Chriſt, into his Name, Endues Men with Power, according to Chriſt's Promiſe, *Ye ſhall receive power after the Holy Ghoſt is come upon you*, *Acts* 1. 8.

Secondly, It enables Men to be Witneſſes unto Chriſt Jeſus, unto his Appearance in them, and the Power of his

C 2

Reſurrection, to raiſe them up in him, as it did to *Paul*, *Acts* 26. 16.

Thirdly, It enables Men to pray in the Name of Chriſt, ſo as what they ask, God gives unto them, according as Chriſt ſaid, *John* 16. 23.

Fourthly, It cleanſeth both Heart and Conſcience, and inſide of Men and Women; yea, it purges, fans and purifies the Floor or Heart of Man throughly, and takes away ſin, *John* 1. 29. *For the Father loveth the Son, and hath given all things into his hand*, John 3. 35. yea, all *Power in Heaven, and in Earth*, *Mat.* 28. 19.

Fifthly, It impowers Men to become Sons of God, and to call God Father, and Jeſus Lord, in Truth, and Righteouſneſs, *Gal.* 4. 6.

Sixthly, It makes Men One in Chriſt Jeſus, according to Chriſt's Prayer, *John* 17. 11, 20, 21. and *Gal.* 3. 27, 28. 1 *Cor.* 12. 13. 1 *Cor.* 6. 17. *Eph.* 4. 3.

Seventhly, It brings Men to know the Love of God in them, in their Hearts, *John* 17. 12.

Eighthly, It makes Men new Creatures, true *Jews*, true *Chriſtians*, and brings

brings Men to know the Old Man Crucified with his Deeds, *Rom.* 6. 6. 2 *Cor.* 5. 17. *Gal.* 6. 15.

Ninthly, It makes Men free from sin, sanctifies them, washes and justifies them who are in the Name of our Lord Jesus Christ by his Spirit, 1 *Cor.* 6. 11. *Rom.* 6. 18, 22.

Tenthly, It saves them that have it, and none can be saved, but such as have it; for there's no Salvation in any other Name, *Tit.* 3. 5. 1 *Pet.* 3. 21. *Acts* 4. 12.

Eleventhly, It makes Men Temples for God to dwell in; and brings Men to see God, being made pure in Heart, *Mat.* 5. 8. 1 *Cor.* 3. 16, 17. and *Chap.* 6. 19.

Twelfthly, It enables Men to Worship God aright in Spirit and in Truth, according to his Will; and none else, but they that have this Baptism, can, *John* 4. 24. *Phil.* 3. 3.

Thirteenthly, It brings Men to know a new Name, and the White Stone that hath the new Name in it, that none knows but him that hath it, *Revel.* 2. 17.

Fourteenthly, It enables them to overcome, and brings them to inherit all things, to know God to be their God, and they to be his People, who have this Baptiſm, *Rev.* 21. 7.

And *Laſtly*, It fits Men for every good Word and Work, brings them out of the Kingdom of Sathan, into the Kingdom of God, Righteouſneſs, and Peace, and Joy in the Holy Ghoſt, and ſo to live in Unity, Fellowſhip and Communion with God, and one with another, and to be alive unto God through Jeſus Chriſt, in him to live unto the Lord, and when they die to die in the Lord, ſo that living and dying they may be the Lord's, *Rom.* 14. 8. *Act.* 26. 18. *Col.* 1. 10, 11, 12, 13. 1 *John* 1. 3, 7.

I might go on further, to ſhew how it brings Men to grow in Faith, and to overcome the wicked One, and to overcome the World, and to be Conquerors, and able to do all things through Chriſt, who has all Power, *&c.* in and by whom we have Redemption, and Forgiveneſs of Sins, even through his Blood; for he that ſpared not his only Beloved Son, but gave him up freely

freely a Ranſom for us all; he alſo (with him) freely gives us all things. Glory be given to him for ever. *Amen.*

Thus I have endeavoured, for the Information of true Enquirers, to ſhew what Chriſt's Baptiſm is, and how Men are made Inſtrumental in the Lord's Hand, and enabled by him, to perform the Work and Service he imploys them in, how they are made true Preachers or Teachers, ſo as to Baptize into the Name of the Father, Son, and Holy Ghoſt; for the Life of a true Diſciple of Chriſt, a true Chriſtian, is of a Diſciplining, Teaching Nature; for he is as *Noah* was, a Preacher of Righteouſneſs, in the Spirit, Life, Power, or Name of Jeſus, in his Day, Age, and Generation, and in the Name, is an Honourer of the Name and Power of God, and ſhews it forth to others, yea, before all Men, that he lives not in his own, or by his own Power, Strength, or Wiſdom, but in the Name of Chriſt; and knows Chriſt to be his Strength, and is what he is in the Lord, without whom he is nothing,

nor

nor can do nothing, ſee *Acts* 26. 16, 17. compared with 1 *Cor.* 1. 17. See what the Apoſtle was ſent to do, in order to turn Men from Darkneſs unto Light, and from the Power of Sathan unto God, *Eph.* 4. read the whole Chapter, and ſee who it was, that fitted and furniſhed them for every good Word and Work.

Something

Something concerning the

Lord's Supper,

So Called.

I Have ſearched the Four *Evangeliſts*, *Matthew*, *Mark*, *Luke*, and *John*, and the reſt of the New Teſtament throughly, concerning this Matter, about which many Profeſſors are ſo Hot and Zealous, and I do not find plain and ſubſtantial Ground, for what they ſo earneſtly contend about: I alſo obſerve, it is not long ſince many ſuffered Martyrdom here in *England*, becauſe they believed not, as the *Roman* Catholicks, ſo called, did believe, in Queen *Mary*'s Days; and I remember, the Presbyterians, in the time of *Oliver Cromwell*, were very ſtrict about it, and examined People of their Faith, Hope,

Hope, and ſuch like; and whom they liked or approved of were admitted; but after a ſhort time they left their Flocks, fled away, and were ſilent: Then in came the Surplice-men, and they were for having all to come and take Bread and Wine with them, but the other ſort were only for admitting ſuch, as they, upon Examination, judged worthy: But ſome of both cry out againſt the *Quakers*, (ſo called) becauſe they do not come under their Miniſtry of this Ordinance, ſo called; and ſay, we deny the Lord's Supper, or coming to the Lord's Supper, and therefore do they rage againſt us very ſore. And I ſee many People are too willing to lye at eaſe in a dead ſtate in ſin, and are not concerned in Heart, to ſeek unto the Lord for Wiſdom and Underſtanding; yet for the ſake of all ſuch as truly deſire to know the things that do belong unto their Peace, do I ſend forth theſe Lines.

And Firſt, I affirm we do mightily rejoice in Heart, Soul, and Spirit, to meet one with another at the Lord's Table, where we meet with the Lord, and

and receive at his Merciful Hand, the true and living Bread that comes down from above, though we are not in Communion with them, at that which is called of Men the Lord's *Supper*, and ſold by the Prieſt as ſuch, for theſe Reaſons;

1. We find that our Lord Chriſt took Bread at *Supper*, bleſſed it, broke it, and gave it to his Diſciples, but that he ſaid, This is a new Ordinance, which I now Erect inſtead of the Paſſover, that ſhall be obſerved to be eaten at, after the Prieſts have done their Forenoon's Preaching, before you go to Dinner, this I find not; no, nor that thoſe that would ſtay and eat ſome of it ſhould pay Two-pence, and thoſe that would not, ſhould pay likewiſe, eat or not eat, pay you muſt, this we find nothing of.

2. We find *Matthew*, *Mark*, and *Luke*, calls it the Paſſover, and the Paſſover which was kept or held ſeven Days, muſt needs admit of *Suppers* as well as Dinners; and if it was the Paſſover, how then doth it belong to us, or enjoin us to keep up a ſmall part of

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the outward *Jews* outward Paſſover? This I cannot underſtand, ſeeing Chriſt our Paſſover, as the Apoſtle ſaid, is Sacrificed for us; and ſo we have no occaſion to uſe the Type, becauſe the Antitype is come, and has given us a Mind to know him that is true, and we are in him.

But to make it appear, that all the Apoſtles call it the Paſſover, let us hear them ſpeak themſelves, *Mat.* 26. 17. 'The Diſciples came to Jeſus, 'ſaying, where wilt thou, that we 'prepare for thee to eat the Paſſover? 'And he ſaid, Go into the City to ſuch 'a Man, and ſay unto him, The Maſter 'ſaith, My time is at hand, I will eat 'the Paſſover at thy Houſe with my 'Diſciples; and the Diſciples did as 'Jeſus had commanded them; and 'they made ready the Paſſover. And *Verſe* 26, 27. 'As they were eating, 'Jeſus took Bread and bleſſed it, and 'brake it, and gave it to the Diſciples, 'and ſaid, Take eat, this is my Body; 'and he took the Cup, gave thanks, and 'gave it to them, ſaying, Drink ye all 'of it, for this is my Blood of the New 'Teſtament, which is ſhed for many, 'for

'for the remiſſion of Sins; but I ſay 'unto you, I will not drink henceforth 'of this Fruit of the Vine, until that 'day when I drink it new with you in 'my Father's Kingdom. Now from all this that *Matthew* ſaith, it's very clear it was the Paſſover which is here ſpoken of, and ſo plain that he that runs may read, *Mark* 14. 12, 13, 14, 15, 16. 'The firſt Day of Unleavened 'Bread, when they killed the Paſſover, 'his Diſciples ſaid unto him, Where 'wilt thou that we go and prepare, 'that thou mayeſt eat the Paſſover? 'He ſendeth two of his Diſciples, and 'ſaith, Go ye into the City, and there 'ſhall meet you a Man bearing a Pitcher of Water, follow him whereſoever 'he ſhall go in; ſay to the Good Man of 'the Houſe, the Maſter ſaith, Where 'is the Gueſt-chamber, where I ſhall 'eat the Paſſover with my Diſciples? 'And he will ſhew you a large upper 'Room, furniſhed and prepared, there 'make ready for us; and they went 'and found as he had ſaid, and they 'made ready the Paſſover; and as they 'did eat, *Verſe* 22. Jeſus took Bread, 'and bleſſed it, broke it, and gave to 'them,

'them, and ſaid, Take eat, this is my Bo-
'dy; and he took the Cup, and when
'he had given thanks, he gave it to
'them, and they all drank of it; and
'he ſaid unto them, This is my Blood
'of the New Teſtament, which is ſhed
'for many; Verily, I ſay unto you, I
'will drink no more of the Fruit of the
'Vine, until that day, that I drink it
'new in the Kingdom of God; here it
is alſo called the Paſſover, and *Luke* 22. 7, 8 9, 10, 11, 12, 13. thus far the ſame with *Mark*; but in *Verſe* 15. Chriſt ſaid unto them, 'With deſire
'have I deſired to eat this Paſſover with
'you before I ſuffer, *Verſe* 16. For I
'ſay unto you, I will not any more eat
'thereof, until it be fulfilled in the
'Kingdom of God; and *Verſe* 17. 'He
'took the Cup, and gave thanks, ſaid,
'Take this, and divide it amongſt your
'ſelves; for I ſay unto you, I will not
'drink of the Fruit of the Vine, until
'the Kingdom of God ſhall come.

Now theſe three are full to the matter, concerning the laſt time, Chriſt was with them at the Paſſover, and their laſt eating of it was at Supper: And now, ſeeing Chriſt ſaid, that he would

would eat no more of it, until it was fulfilled in the Kingdom of God; nor drink any more of the Fruit of the Vine, until the Kingdom of God ſhould come, pray let me ask this, Is the *Kingdom* of God come, yea or nay? Doth Chriſt reign, rule, and ſit as *King* over all? Or is *Moſes*, and *John*'s Baptiſm, yet in place, yea or nay? And if the *King*dom of God be come, which the Apoſtle ſaith, ſtands not in Meats, Drinks, and divers Waſhings, but in Righteouſneſs, Peace, and Joy in the Holy Ghoſt, then I ask, Is the Paſſover fulfilled, yea or nay? If it be, then he is worthy, and ought to have place, that fulfilled it; for he (*viz.* Chriſt) is our Paſſover, is he; then *Moſes*'s Paſſover, that had the Paſchal Lamb, Unleavened Bread, and the Cup of the Fruit of the outward Vine, is not our Paſſover; no, that was the *Jews* outward, and was Temporal, but Chriſt the Lamb of God, the Bread of Life, that gives Living Water, and New Wine of the *King*dom that's Spiritual; he is the Paſſover of the inward, ſpiritual *Jew*, that hath no confidence in the Fleſh, but worſhips God in *Spirit*; neither doth he know

Chriſt

Chriſt after the Fleſh, but after the Spirit, who is the Second *Adam*, the Lord from Heaven, a quick ening Spirit, ſo Chriſt's *K*ingdom is come and ſet up, and will come more and more. Oh! thy *K*ingdom come, thy Will be done on Earth, as it is in Heaven; and the leaſt in the *K*ingdom is greater than *John*; well, and was *John* more than a Prophet? Yea, and *Moſes* was a Prophet, how then is the leaſt in the *K*ingdom greater than *John*, and ſo conſequently greater than *Moſes*? How? Anſwer in relation to their Miniſtry or Service; for both *Moſes* and *John* ſerved, with outward Ordinances, Obſervations, Types and Shadows, Ceremonial Rites and Figures, but the leaſt in the *K*ingdom, which ſtands not in Meats, *&c.* their Miniſtry and Service, is in and by the Power, Spirit, Life, Light, Love, Wiſdom, and Divine Vertue of Chriſt Jeſus; and thoſe that eat and drink now with Chriſt, they are ſuch as know the *K*ingdom come, and are in the *K*ingdom of Heaven, under the command of Chriſt Jeſus, who is *K*ing of Righteouſneſs, and Prince of Peace;

and

and is to be heard, truly followed and obeyed in all things.

But as I ſaid, theſe three, *viz. Mathew*, *Mark* and *Luke*, ſpeak much alike in this matter; and it's worth noting, that *John* the Beloved Diſciple, neither begins, nor goes throughout, in his Teſtimony, as they did, but was more Spiritual and Myſterious; and when he comes to ſpeak of the Supper, he paſſeth it by thus, *John* 13. 1, 2, 4. 'Now before the Feaſt of the Paſſover, 'when Jeſus knew that his Hour was 'come, that he ſhould depart out of 'this World unto the Father, having 'loved his own, he loved them to the 'end; and Supper being ended, *Verſe* '3, 4. Jeſus knowing that the Father 'had given all things into his Hands, '(mark that) and that he was come 'from God, and went to God, he ri'ſeth from Supper, and laid aſide his 'Garments; and ſo goes on to ſhew how he waſhed his Diſciples Feet, and what he ſaid unto them, was very much for enjoining them to waſh one another's Feet, but ſaith not one word further, at this time, about the Supper, that I find, which I believe *John* would

not have omitted, had it been ſo, that he had known that his Beloved Maſter had intended it ſhould have been obſerved to the end of the World; but it's very clear, it's called the Paſſover by them all, and therefore fulfilled, and paſſed away, and gives place unto him that fulfils it, and all the whole Law, concerning Ordinances and outward Obſervations.

3. It's very clear this Supper was a part of the Paſſover; and ſo the Bread here ſpoken of, muſt needs be Unleavened Bread, Paſſover Bread; pray have thoſe that ſell Bread now, any of this Bread to ſell or give, for this was that Bread and that Cup that had figured out his Body to be broken for them, and his Blood that was ſhed for them: And as that Bread was broken and given to the outward *Jew*, ſo is his Body broken and given to the inward *Jew*; and as that Wine was poured forth into the Cup, and given to the outward *Jew*, ſo is his Blood poured forth and given to the inward *Jew*, to the making of his Heart glad.

So as the outward *Jew*, who came out of outward *Egypt* and Bondage, fed on the Paſchal Lamb, ſo the inward

Jew

Jew who comes out of inward Spiritual *Egypt* and Bondage, feeds on the Lamb of God as their Paſſover; and as *Iſrael*'s Enemies was waſhed away in the Red Sea, ſo are the Chriſtians inward Enemies, *viz.* the Sins of the inward *Jew*, waſhed away in the Blood of the Lamb of God, who waſheth his People with, or in his own Blood.

4. When *John* comes to ſpeak of what Chriſt ſpoke to the *Jews*, and the People, that he had fed with Five Barley Loaves and Two Fiſhes, he relates how Chriſt bade them not to labour for the Meat that periſheth, but for the Meat that endureth unto Everlaſting Life, which the Son of Man ſaid he ſhould give, (mark, ſhould give) not ſell unto you; for him hath God the Father ſealed; and *V.* 32. *My Father giveth you the true Bread from Heaven*, but *Moſes* gave them not that Bread from Heaven.

Again, the Bread of God, is he that cometh down from Heaven, and giveth Life unto the World. Again, *Verſe* 35. *Jeſus ſaid unto them, I am the Bread of Life, he that cometh unto me ſhall never hunger, and he that believes on me ſhall*

never thirſt. Again, *If any Man eat of this Bread, he ſhall live for ever; and the Bread that I will give is my Fleſh, for the Life of the World; and except ye eat the Fleſh of the Son of Man, and drink his Blood, ye have no Life in you; whoſo eateth my Fleſh, and drinketh my Blood, hath Eternal Life, and I will raiſe him up at the laſt Day; for my Fleſh is Meat indeed, and my Blood is Drink indeed; he that eateth my Fleſh, and drinketh my Blood, dwelleth in me, and I in him.*

Now conſider that Bread that *Moſes* gave, they that ate it died, but he that eats of the Bread that Chriſt giveth ſhall never die. Pray let me ask, What is the Bread that you break, is it Living Bread? Or is it Unleavened Bread, Paſſover Bread? If it be not Unleavened Bread, it is not Paſſover Bread; and if ſo, then not the Bread, that Chriſt at Supper broke, bleſt, and gave; and if not that Bread, then where's your Foundation for your Bread?

5. If it be not that Bread, are you ſure that Chriſt's Bleſſing goes along with

with it, for I am ſenſible, many lives very wickedly, that eats of the Bread the Prieſt ſells, and drinks of the Cup the Prieſt ſells, both before and after, and there's no Appearance of Eternal Life; and if it were Unleavened Bread, ſuch as they eat at the Paſſover, ſuch as Chriſt bleſt, brake, and gave them; yet it is not Living Bread, nor can it give Life Eternal to them that eat it; and therefore in the laſt and great Day of Feaſting of this Bread and Wine, Jeſus ſtood up and cried, *If any man thirſt, let him come unto me and drink: He that believes on me*, as the Scripture hath ſaid, *out of his Belly ſhall flow Rivers of Living Water*; but this ſpoke he of the Spirit, not of Elementary Water, which they that believed on him ſhould receive; for the Holy Ghoſt was not yet given, becauſe Jeſus was not then glorified.

6. But now Jeſus Chriſt is glorified, and the Holy Ghoſt is given, then whither muſt we now go? Muſt we yet run to *Moſes* for the Bread that periſheth, or to Chriſt for the Bread that endures to Everlaſting Life? Muſt we that be-

lieve on Chriſt, and know the Holy Ghoſt is Given, even the Spirit of Adoption, by which we cry, Abba, Father, and that God hath glorified his Son Jeſus Chriſt, I ſay, muſt we now go to *Moſes* for Water? Or to *John* either? Did any but Chriſt, or can any other than Chriſt give us this Living Water? (if not) then let us go unto him, who is faithful that promiſed, that we may drink of the Water he gives; all drink into, or of one Spirit. Oh! that Men did know this Living Bread, and this Wine, or Living Water, then they would ſay, Lord, evermore give us of this Bread, and of this Water, that we may eat and drink in thy Kingdom, and live for ever.

For they that know this Bread, they know it by eating of it; and ſo they taſte of the goodneſs of the Lord, and of his Divine Sweetneſs; this Knowledge is Experimental; as the Child that ſucks the Breaſt of its Mother, though it know neither Tongues nor Languages, yet it knows the Milk of the Breaſt is good, for it feels, and taſtes, and feeds of it, and is nouriſhed

ed by it, and enabled to grow from ſtature to ſtature.

So none but new-born Babes are thus fed and nouriſhed, ſuch as live and abide at the Breaſt of Conſolation, and have free acceſs unto it, and feel it freely come in upon them, and knows it made bare unto them; Oh! theſe are ſenſible of the Love of God, and lean upon Jeſus Breaſt, upon their Beloved, that hath brought them up out of the Wilderneſs, unto his Holy Hill, that is exalted above all the Hills, and coming up a-top all the Mountains; this is the Mountain of the Lord's Houſe, the Houſe of the God of *Jacob*, unto which the weary and heavy laden in all Nations run, and find reſt unto their poor Souls.

7. But why are the Profeſſors of our Age ſo laborious for outward Bread? Is it not Bread that periſheth? (if ſo) Chriſt ſaid, *Labour not for the Bread that periſhes, but for the Bread that endures unto Everlaſting Life, which the Son of Man ſhall give unto you*, John 6 27.

Was not the Unleavened Bread (that *Moſes* gave) Bread that periſhes? And

pray wherein doth Chriſt exceed *Moſes*, if he give them not Bread that far excels *Moſes*'s Bread; I tell you, our Spiritual *Moſes* is come, that far exceeds Temporal *Moſes*, as the Subſtance exceeds the Type or Shadow; and he gives us Spiritual Bread, and Spiritual Drink, the ſame that *Moſes*, and all that was with him in the Cloud, and in the Sea, did eat and drink of, as the Apoſtle affirms, 1 *Cor.* 10. 3. *For they all eat of the ſame Spiritual* Meat, *and did all drink of the ſame Spiritual Drink; for they drank of that Spiritual Rock that followed them, and that Rock was Chriſt*; now it's clear from this Apoſtle, he was preaching of Spiritual Meat and Drink to them, and the Spiritual Rock Chriſt; and ſaid they, (meaning *Moſes*, and all that was with him) did all eat of the ſame; what? the ſame Spiritual Meat and Drink, that the Apoſtle and Diſciples of Chriſt did eat and drink of; then if the ſame, it is Spiritual, not Outward or Temporal Meat and Drink, but Spiritual; here's the Meat indeed, and the Drink indeed, Chriſt ſpoke of, as aforeſaid. Now let

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us come a little farther in this Chapter, *Verſe* 14, 15, 16, 17. *Wherefore, my dearly beloved, flee from Idolatry, I ſpeak as to wiſe men, judge ye what I ſay, the Cup of Bleſſing which we bleſs, is it not the Communion of the Blood of Chriſt? the Bread which we break, is it not the Communion of the Body of Chriſt? for we* (mark we) *being many, are one Bread, and one Body; for we are all partakers of that one Bread:* Now here I might ſay ſomething to Wiſe Men, but not to the Wiſe and Prudent of this World, for they will not receive it; but let me ask, wherein ſtands the Communion and Unity of Chriſt's Followers? Is it not in Chriſt? And are they Wiſe Men that live in an outſide, formal Profeſſion of Chriſt, and do not partake of the Fleſh and Blood of Chriſt, do not eat of this Spiritual Meat, and drink of this Spiritual Drink, here ſpoken of in the Chapter aforeſaid? for I am certain none but Wiſe Men know what it is; that is, they who are made Wiſe by or with the Wiſdom that's from above; and it's very lamentable to behold, that any ſhould be ſo aſleep, as to think

they eat and drink, and be contented, although they find they are empty of Chriſt, (who is this Spiritual Rock, whoſe Fleſh is Meat indeed, and whoſe Blood is Drink indeed) are empty of his Life, Power, Virtue, Spirit, Wiſdom, Righteouſneſs, *&c.* Theſe ſit in Darkneſs, and ſee no Light, for they that ſleep, ſleep in the Night; and they that are drunk with the Fruits of the wild Grape, (or blind Opinions of wild-headed *Edomites*) that are hunting in their Airy, Earthly Wiſdom, amongſt the high Notioniſts, who have been greatly exalted in the dark Night of Apoſtacy, theſe are drunk in the Night.

But let me ask a little further, pray what is this Cup of Bleſſing? Is it an outward Cup? (If ſo) then why cannot Men that drink of this Cup, drink alſo of the Cup of Devils? And pray what is the Table of the Lord? Is it outward? (If ſo) then why cannot Men partake of the Lord's Table, and the Table of Devils? Conſider it, for the Table of the Lord is Spiritual, and none but Spiritual Men can partake of it;

it; the Natural Man knows not the things of the Spirit of God; neither indeed, ſaid the Apoſtle, can he; for they are ſpiritually diſcerned, and therefore only diſcerned by the Spiritual Man, in whom the Spirit of God dwells; ſee 1 *Cor.* 2. 9, 10, 11, 12, 13, 14, 15. God, who is a Spirit, hath a Spiritual Table, furniſhed with Spiritual Meat, and with Spiritual Drink, for all his Spiritual Babes, Sons and Daughters, who are Born of the Spirit, and have Food provided for them, according to the Nature of the Seed they are Born of; for the Birth being Spiritual, it muſt needs be granted, that the Meat and Drink it feeds upon, muſt needs be Spiritual alſo, elſe how can it agree or ſuit with the Nature of this Birth? For God is a God of Order, and hath placed all things in good Order both in Heaven, and in Earth; ſo that there is no Communion between the Spiritual and the Natural Man; neither can they feed together; for every Creature hath its Food according to its Nature; the Fiſh of the Sea cannot feed upon the Land, nor can the Beaſts of the Field feed in the Sea, no

more

more can the Children of God feed at the Table of Devils; nor can the Children of the Devil feed at the Table of the Lord, neither do they know it: Now what is the Devils Table? For I find freedom to be a little plain; let us see if we can shew wicked Men, that are the Children of the Wicked One, what their Father's Table is; and that we may do it in short, let us see who are his Children, for the Childrens Food is according to, and suitable with their Nature; now his Children are these, and called by these Names, 1 *Cor.* 6. 9, 10. Unrighteous, Fornicators, Idolaters, Adulterers, Effeminate, Abusers of themselves with Mankind, Thieves, Covetous, Drunkards, Revilers, Extortioners, Malicious, Enviers, Haters of those that are good, Murderers, Deceivers, Haters of God, Proud, Inventers of Evil Things, Disobedient to Parents, without Understanding, Covenant-breakers, without Natural Affection, Implacable, Unmerciful, who knowing the Judgment of God, that they who commit such things are worthy of Death, not only do the same, but have pleasure in those

that

that do them, *Rom.* 1. 27; to the End; theſe, and all ſuch as live in Luſt, Pride, Lying, *&c.* ſhall not inherit the Kingdom of God and Chriſt, no unclean Man or Woman muſt enter that Kingdom; ſo the Devil he hath a Table to feed theſe at, (where?) in the World; therefore all theſe love the World, but the love of God is not in them, neither do they love one another, but love ſelf, and are ſelf-ended, and love to obtain their worldly ends; and when they ſhew in appearance to love one another, it is for ſome ſelfiſh, worldly end; ſo the Devil feeds them with worldly things; for he knows, they love the Dainties of this World, worldly Honours, Pleaſures, Profits, Riches and Vanities; ſo the World is very taking with bad People of all ſorts. Now the Devil would have prevailed with our Lord Jeſus Chriſt to have fed at his Table, and he ſhewed him his fineſt Dainties, the World, and the Glory thereof, and offered to give it him, if he would fall down and worſhip him, but Chriſt faſted all the forty Days he was in the Wilderneſs, and did eat nothing, [mark that] *Mat.* 4: 1, 10 11.

So

So it's clear, they whoſe Minds are feeding here, are carnally-minded, live in the Fleſh, to the Fleſh, have their Affections ſet on things here in the World, love the World; theſe love not God, cannot pleaſe God, nor feed, nor know, what it is to feed at the Table of the Lord; nor do they believe the People of God, have ſuch Paſtures to feed in, ſuch a Table, ſo ſpread, ſuch a Banqueting-houſe, ſo full of Sweet-meats, and Divine, Spiritual Drinks, as they have, where they ſit together in Heavenly Places in Chriſt Jeſus, who hath compelled them to come to the Wedding-Dinner of the great King, and the Marriage-Supper of the Lamb, every one having on the Wedding-garment; Oh! the things of God are good and precious Things, durable, laſting Riches, yea, everlaſting; and they that are come to partake of them, theſe look not at things that are ſeen, which are Temporal, but at things not ſeen, which are Eternal, 2 *Cor.* 4. 18. for the *Alpha* and *Omega* is come, the Firſt and the Laſt, the Beginning and the End, pray what is he the Laſt, or the End of, if not of

all

all Shadows, Types, Figures, and Changeable Things, as well as of Sin? For if Sin had never entered, theſe had not had place in the Church. And now he is come that takes away Sin; and where Sin is taken away, there he that was before Sin was, comes to be again in Man, as he was in the beginning; and how was he then? Was there any Types, Figures or Shadows then, whilſt Man kept his ſtate in which he was made, whilſt Chriſt the Word, the incorruptible Seed was Head, Lord, King, and all in him, then there was no outward Law of *Moſes*, but that was added becauſe of Sin, until the Seed Chriſt came again, to put an end to Sin, and finiſh Tranſgreſſion, and bring in Everlaſting Righteouſneſs again, *Gal.* 3. 19. ſo to him muſt all Types, Figures, yea, and the Law that was added, give place, and he only be exalted, for he is worthy, who not only bore our Sins on his own Body on the Tree, but the Curſe of the Law likewiſe.

But ſome may ſay, *Paul* ſpeaks of the Lord's Supper in 1 *Cor.* 11. 23. that what he received of the Lord, was that which

which he alſo delivered unto them? What was that? Why it was this, that the Lord Jeſus, the ſame Night in which he was Betrayed, took Bread, and when he had given thanks, he broke it, and ſaid, *Take eat, this is my Body, which is broken for you, this do in remembrance of me, after the ſame manner he alſo took the Cup, ſaying, This Cup is the New Teſtament in my Blood, this do ye as often as ye drink it in remembrance of me; for as often as ye eat this Bread, and drink this Cup, ye do ſhew forth the Lord's Death till he come; wherefore, whoſoever ſhall eat this Bread, and drink this Cup of the Lord unworthily, ſhall be guilty of the Body and Blood of Chriſt; but let a man examine himſelf, and ſo let him eat of this Bread, and drink of this Cup; for he that eateth and drinketh unworthily, eateth and drinketh Damnation to himſelf, not diſcerning the Lord's Body.* Now I deſire to know, if any thing can be more plain than that the Paſſover did ſhew forth the Lord's Death till he came; and as before, the breaking of Bread, the ſlain Lamb without blemiſh, and the Cup, was not all this in the Paſſover, and ſhewed the Lord's Death till he

came?

came? But now he is come, and hath taſted Death for every Man, was dead, but is alive, and lives for evermore, Death hath no more Dominion over him, he died unto Sin, or for our Sins once, but he liveth unto God, yea, is God, and lives for evermore.

So that except Men (like the outward *Jew*) believe he is not come, how can they now live in the uſe of that Figure, which ſhewed forth his Death till he came; well then, but did not this Apoſtle, and the Church of *Corinth*, come to the Lord's Table and Supper? *Anſwer*, They did ſome of them, but thoſe that did Sup with him, muſt needs do it in the Kingdom of God; for he ate no more, nor drank no more, as he ſaid he would not, till it was fulfilled in the Kingdom, and till he drank it new in his Father's Kingdom; ſo he is not to be Supped with in the Figure, out of the Kingdom; but they that Sup with him, Sup with him in his Kingdom; and if Men Sup with him, they muſt have him to Sup with, and are with him where he is, and behold his Glory, as the only Begotten of the Father, full of Grace and

and Truth; and ſo he is with them according to his Promiſe, to the end of the World; and if ſo, how then can they run from him to the Figure, that was in uſe, and ſhewed forth his Death until he came? But now he is come, and is with them, and in them, and they in him; for this Apoſtle ſaid, *Know ye not that your Bodies are the Temples of the Holy Ghoſt, and that Chriſt is in you, except you be Reprobates, 2 Cor.* 13. 5. How often doth the Scriptures ſpeak of Chriſt's being in his People, and they in him; *John* ſaid, The Son of God is come, and hath given us a Mind to know him, or an Underſtanding, that we know him that is true, and we are in him that is true, even in his Son Jeſus Chriſt, 1 *John* 5. 20. So that it ſeems contradictory in it ſelf to ſay Chriſt is come, and yet to eat the outward Paſſover, which did but ſhew forth his Death until he came; and to do a thing in Remembrance of him, and yet be with him, and he with them; for he gives his People to inherit Subſtance; and as the Apoſtle ſaid, *Heb.* 9. 24. Chriſt is not entered into Holy Places made with Hands, which are Figures

gures of the true, but into Heaven it ſelf, now to appear in the preſence of God for us; ſo that Chriſt is not now in the Figures; and if Chriſt be not in them, what Virtue, Power, or Nouriſhment is in them? for he hath all Fulneſs dwelling in him, and if we partake not of his Fulneſs, what is it that we can partake of, that can do us any good? And if all Fulneſs dwell in Chriſt, as the Scripture ſaith, then what is there in Figures, Types, and Shadows, ſurely theſe muſt needs be empty, if all dwell in Chriſt, and that he be all in all? Well might the Apoſtle ſay, *Let him that glories, glory in the Lord*; ſo that all the Teſtimonies of the Apoſtles, point and direct to Chriſt, and teſtifie of him, and his People at this day preach him; for after all his Sufferings, Paſſion, Reſurrection and Aſcention, *Behold I ſtand at the Door and knock, if any man hear my voice, and open the Door to me, I will come in unto him, and Sup with him, and he ſhall Sup with me*, Rev. 3. 20. *Open therefore ye everlaſting Doors, and let the King of Glory enter in, for he is Lord of Hoſts, great and mighty, and if God be with*

with you, who can be against you? He is come to teach his People himself, therefore hear his Voice, and open the Door of the *Soul*, and let him in, that ye may *Sup* with him, and he with you; for it's he that giveth Living Bread, and Living Water, and his Flesh is Meat indeed, and his Blood is Drink indeed, they that eat his Flesh, and drink his Blood, dwell in him, and he in them; and therefore these must needs know he is come, for they *Sup* with him, where there is Bread enough, and all things are ready; the Marriage of the Lamb is come, his Beauty and Glory is beheld, the Day of his Espousals is come, and his Beloved is come up out of her Wilderness-state in a great measure, and is made ready for her Beloved, for he is Adorned with his Wedding-garments; Oh! she is the fairest amongst Women, no Church, nor Woman like her, her Glory is within, she feeds on hidden *Manna*, and hath Meat to eat that the World knows not of; therefore she tramples upon all Transitory Things, and hath the Moon under her Feet; she seeks not after the Glory of the Night, fine Titles, great Honours,

Honours, and rich Benefits, Places of outward Profit, worldly Gain, earthly Treaſure, and fading Riches, no, no, her Beloved, to whom ſhe is joined, and made one *S*pirit with, never valued theſe things, or ſought after them, yet the World hated him, and therefore it hates his People, becauſe they are not of the World; for if they were of the World, then the World would love her own, but becauſe they are not of the World (Chriſt having choſen them out of the World) therefore the World hates them; even as *Cain* hated *Abel*, becauſe *Abel*'s Works were Righteous, but *Cain*'s were Evil; Oh! therefore be intreated, all you that read theſe Lines, to leave the World, that is to ſay, be diſ-jointed from it, and cleave not to it in your Hearts, Minds, *S*ouls, and *S*pirit, and return unto the Lord with your whole Hearts, Mind, and Might, *S*ouls and *S*pirits, and accept of his Bleſſed Invitations; All you that thirſt come unto me, ſaid he, and drink; this was in the laſt and great Day of the Feaſt, that Chriſt ſaid after this manner; and as the outward Feaſt drew then to an end, ſo the inward

ward lasting Feast of Fat Things was proclaimed; and as the Figure or Type was near its period, so the *Substance* or Antitype Christ, the Bread of Life, the Passover of the *Spiritual Jew* was proclaimed, and had many known the Gift of God, and who it was that gave this free Invitation, and proclaimed it himself, for all to come that thirsted; surely they would have come then, and now also, but alas there is too few that knows him, or thirsteth after him, especially of the Wise and Prudent of this World, nor of the Great, Rich, Mighty, Noble, Learned Disputers of this World, who seek their own things, their own Honour, their own Exaltation, yea, their own Praise and Glory; not the Praise, Honour and Glory of God, nor the Things of Jesus Christ. But come, remember before this, he proclaimed by his *Servant Isaiah, Ho every one that thirsteth, come ye to the Waters and drink; and ye that have no Money, come, buy Wine and Milk without Money, and without Price; wherefore do ye spend your Money for that which is not Bread, and your Labour for that which satisfieth not? Hearken diligently unto me,*

and

and eat ye that which is good, and let your Soul delight it ſelf in fatneſs; incline your Ear, and come unto me, hear, and your ſoul ſhall live, and I will make an everlaſting Covenant with you, even the ſure Mercies of David, *Iſa.* 55. 1, 2, 3. Oh! what a Tender Invitation is here proclaimed unto every thirſty Soul, even ſuch as have no Money, theſe are Invited very ſweetly; but the Lord is grieved, and very ſorely diſpleaſed with *Babylon*'s Merchants, who have Traded long, and have made themſelves Rich, Great and Mighty, and have taken Money for that which is not Bread, and the People have been ſo unwiſe as to give it them, though they have been empty of Living Refreſhment, of Peace with God, and true ſatisfaction, and have been kept in Bondage, have lain in Captivity, doing the things they ought not, and leaving undone the things they ought to have done: Oh! the long Complaints that have been put up towards Heaven; and though they ſay, they believe that Chriſt is come, that hath all Power in Heaven, and in Earth, and gives Power to all that receives him, to become the Sons

of

of God, even them that believe in his Name, who are Born of God. But alas, People do not come to him, though they be so very tenderly Invited, and Reasoned with, as, Why will ye give your Money for that which is not Bread, and your Labour for that which doth not satisfie? What Advantage is this to your Souls? What Wisdom is there in doing thus, to give Money and Labour for that which is worth neither, as by long Experience many know: Oh then! *Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God,* said the Prophet, *and he will abundantly pardon: Seek the Lord therefore whilst he may be found, call upon him while he is near,* for he is come near; *who is given for a Leader and Commander to the People:* Read all the Chapter through and consider it, and compare it with Chap. 53. and whilst Time is, embrace Christ Jesus, open the Door of thy Heart, and let him in; hearken to him, learn of him, be led, guided, commanded and ruled by him, and follow him, in order to know him; and where

he

he feeds, and cauſes his Flocks to reſt (in this Glorious Day of God) at Noon, that thou may not be as one that turns aſide from the Flocks of his Companions.

J. G.

POSTSCRIPT.

IT hath often grieved me to hear and see how Poor, Ignorant People are carried away, by their Blind Leaders, to feed amongst Swine that wallow in the Mire and Dirt of Sin, and are content with dry, husky Shells of Empty Profession, and are Zealous for that which they have no Scripture for, nor to Profit by; so these Two Things, *viz.* Water-baptism, and Bread and Wine, I find are greatly *Adored*, as though by these the People had great Benefit, but if we look into their Lives and Conversations, it doth not at all appear. So it fell weightily upon me, to write what the Lord would please to enable me, about these things; for as they are used now, they are not so much as rightly imitated, by any of those that use them, neither the Lord's last Supper at the outward Passover,

nor

nor yet the Baptiſm of *John*; but as to Supping with the Lord, and being Baptized into his Name, this I find few that know what it is, therefore was my Deſire a little more Earneſt to ſet Pen to Paper, and in plainneſs, ſhew what the Name of Father, Son, and *Spirit* is, and what they do that Baptize into it, and alſo what they are who Sup with Chriſt; not now ſeeking him in Figures, but can ſay, they have found him elſewhere, I heartily pray it may be of Service to all that read it, and of hurt to none; for God doth know, I deſire the Welfare of all Mankind, who am a poor deſpiſed Servant of Jeſus Chriſt,

John Gratton.

FINIS.